

—REASONS ARE GIVEN

Being A Baptist

I Am Proud To Be A Baptist

By Robert G. Lee
Pastor Emeritus Bellevue Baptist Church, Memphis

I am proud to be a Baptist because of Baptist beliefs. These beliefs which give me grateful pride are:

- The belief in the rights of the individual, not close ecclesiastical rights;
 - In personal faith, not proxy faith;
 - In the priesthood of all believers, not the priesthood of a class;
 - In free grace, not sacramental grace;
 - In the direct approach to God, not the indirect;
 - In believer's baptism, not infant baptism;
 - In the voluntary principle, not the coercive principle, in religion;
 - In the unity, sufficiency and sole authority of Scripture as the rule both of doctrine and polity;
 - In credible evidence of regeneration and conversion as prerequisites to church membership;
 - In immersion only, as answering to Christ's command of baptism and to the symbolic meaning of the ordinance;
 - In the ORDER of the Ordinances, BAPTISM and the LORD'S SUPPER, as of divine appointment, as well as the ordinances themselves;
 - In the right of each member of the church to a voice in its government and discipline;
 - In each church, while holding fellowship with other churches, solely responsible to Jesus Christ;
 - In the freedom of the individual conscience, and the total independence of church and state.
- That in religion we have no priest but Christ.
That in sin there is no sacrifice but Calvary.
That in all things we have no authority but the Bible.
That there is only one confessional and that confessional the throne of grace.

Why I Am A Baptist

By E. S. James, Editor Baptist Standard, Dallas

Like many others I first became a Baptist because I was born into a family of this faith; but today I am still a Baptist because my study of the Bible has led me to understand that they, more than any other people, strive to follow the Scriptures without any deviation.

Aside from the Bible I find no good reason for believing in a religious life. Therefore, I remain a Baptist because they have always taught that each person is free to read and interpret the Book for himself and that he is responsible to God for what he does about what he reads in it.

The Baptist emphasis on the freedom and responsibility of the individual has caused them to organize churches whose government is autonomous and democratic. It has compelled them to reject for membership all who are of unaccountable age or unregenerate. It has led them to hold that the church ordinances are inside the church and must be held inviolate.

Their adherence to the Scriptures has led Baptists to become the chief proponents and defenders of religious and political freedom. It has given them the unique position of inseparability from the proclamation of the true Gospel. It has brought them to understand the power and necessity of cooperation in giving all this Gospel to all the world.

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Published Weekly Since 1877

JACKSON, MISSISSIPPI, THURSDAY, JANUARY 19, 1961

Volume LXXXIV, Number 3

SOUTHERN BAPTIST SOCIETY
127-9TH AVE N
NASHVILLE 3 TENN

EDITOR



Strong P Evangelis

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Bates Is State Native

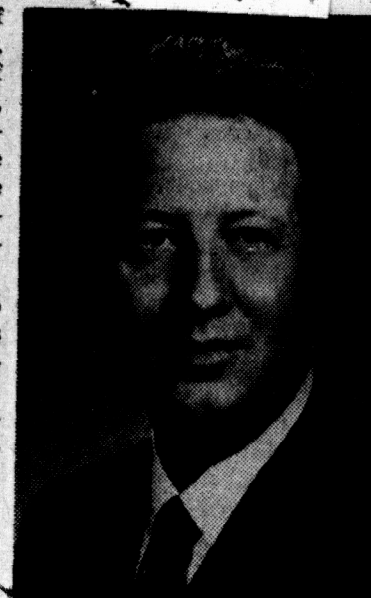
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The case arose in 1958 when the voters of the Township of Newtown voted to provide bus transportation for 217 pupils of newly-established St. Rose's elementary school as well as 1,487 students attending public schools.

The plaintiffs contend that since indoctrination in the Roman Catholic religion is the principal aim of the parochial school, they are being taxed for the support of religion.

Divides Community

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Also scheduled beginning Feb. 13 is a series of hymn

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Cranford Leaves Washington

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Urges Waking Up To Needs Of Aging

WASHINGTON — (BP) — Southern Baptists are still infants when it comes to planning for the aging.

"If we don't wake up to what others are doing we are going to find ourselves buried and forgotten in the 20th century," Dr. Foy D. Valentine of Nashville, executive secretary of the convention's Christian Life Commission said.

"We do not have the vernacular nor the ability to discuss these areas intelligently," commented Dr. Albert McClellan of Nashville, program planning secretary of the SBC Executive Committee.

"Other religious groups, selected delegates who were sharp, who knew what they were talking about. We need some way to get some training done," added James Basden of Dallas, secretary of the Human Welfare Commission of the Baptist General Convention of Texas.

These remarks were among those given by Baptist delegates to the White House Conference on the Aging here. The conference attended by more than 2500 delegates, was under the guidance of the Department of Health, Education, and Welfare of the Government.

Discuss Views

The Baptist delegates met together to discuss their views on the conference and its significance to Southern Baptists. John T. Sisemore of Nashville, superintendent of adult Sunday School work for the Sunday School Board, agreed with Basden that churches need adult directors just as they have youth directors.

"At the Sunday School Board we have a worker for every 41 months of life up to 25,"

Sisemore continued. "Then we have one field worker for the rest of life... and 80 per cent of the total prospects for Sunday schools are adults."

Howell Concur

Leroy Ford, editor of Adult Training Union quarterly for the Sunday School Board said, "I came to the conference to try to find out how much material on the problems of the aging we should work into the periodicals of the Sunday School Board. During the past four years we have had only

(Continued on Page 2)

Indoctrinate Or Disintegrate

(An Editorial)

"We must indoctrinate or we will disintegrate." So wrote H. H. Hargrove in the Western Recorder in 1940. He also said, "Doctrine is the bone of the Christian body. A body without bones or with broken bones becomes a crumpled, helpless, useless mass. A denomination whose constituency is not devoted to its great, vital, distinctive doctrines will disintegrate into helplessness first and finally into uselessness."

If these words were true twenty years ago, they are even more true today. In this day of conformity and doctrinal laxity there are signs of the development of a weak and flabby Christianity. Southern Baptists must not follow this popular trend. One great revival that we need now is a revival of indoctrination. Our people need to know what Baptists believe and why they believe it.

Doctrine is of vital importance. More than fifty times in the New Testament the word is used, and the Scriptures make clear that doctrine is to be preached, that people are to be indoctrinated, and that sound doctrine is an essential element in the New Testament church. The churches were reminded to "earnestly contend for the faith which was once delivered unto the saints."

The present century has not been a time of strong emphasis on doctrinal preaching and teaching. In his book *Doctrinal Preaching For Today*, Dr. Andrew W. Blackwood says that doctrinal preaching "has declined in the first half of the twentieth century." He states that "when preachers preached doctrine the church made an impact on the age," and when they did not "the influence of the church and clergy declined." Some Christian leaders are now charging that Protestantism may be declining. Is doctrinal laxity the reason? Is the failure to indoctrinate our own Baptist people one of the causes of the "slump" that some have felt that Southern Baptists have entered?

It is a tragic fact that large numbers of our Baptist people know little concerning the doctrines of our faith. A university student from one of our Mississippi churches, wrote to a member of the church staff asking, "What do we believe? I have been asked by a fellow student what Baptists believe and I could not tell him." Would this be typical? How many Baptists would be able to intelligently present our basic doctrines? Certainly, we would not expect every member to understand our teachings with the same comprehension of the pastor or a theologian, but

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Following the conference an Abilene, Tex., pastor, J. Lindell Ferguson of Belmont Church, criticized news reports of the meeting, saying that the stories implied that

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State VBS Clinic Ready Jan. 30-31

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Sibley C. Burnett, superintendent of VBS Promotion, Sunday School Board, Nashville, will be the principal visiting program personality.

Directing will be Joe Haynes, associate in the State Sunday School Department, Jackson, sponsor of the event.

Purpose Cited

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Church Music Workshop At Seminary

WORTH — (BP) — A nationally-known church leader will head the Workshop at Southwest Seminary here, Jan. 30-31.

The five-day workshop will include class instruction and on children's choir direction, organ technique, and methods and techniques of music from Baptist churches throughout the Southern Baptist Convention are expected to attend.

Leading the list of faculty members for the clinic include Hoggard of Hemet, Calif., who is currently writing three books on the results of a four-year research project in adolescent choral problems; Donald McDonald, organist and faculty member of Westminster Choir College, Princeton, N. J.; and Gale Warkentin, graded choir leader at Southern Seminary, Nashville, Ky.

Childress Moves Into Pastorium

Church, Sunflower County, ordained Bobby Fulbright as a deacon on Sunday, January 1. Rev. Frank Childress, pastor, preached the ordination sermon. Homer Baker led the ordination prayer. Ser deacons taking part were W. D. Tharp, James Keysey, and George McCain.

Pastor Childress has moved to the church field, this being the first pastorate where the church owned a pastorium. The pastor's home was newly painted inside before Rev. and Mrs. Childress moved in. The couple have four children, Joyce, Jerry, Carolyn, and Joan.

THE BAPTIST RECORD
KEEPS MISSISSIPPI BAPTIST PEOPLE INFORMED

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AT GULFSHORE OPENING — Dr. Elmer S. West, secretary for Missionary Personnel of the Foreign Mission Board, points to Hong Kong on world map where Dr. and Mrs. Hobson Lewis Sinclair (at left) of Kentucky will serve as missionaries during the Foreign Board's Orientation Conference for new missionaries held last week. Dr. Chester L. Quarles, state Baptist Executive Secretary, looks on. A full picture-photo coverage of the conference at Gulfshore will appear in next week's paper.

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Spanish Baptist Church Gets Permit To Reopen

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Hospital Chapel ---

(Continued from Page 1)
request she made before her death in April, 1956, that friends and relatives send gifts for a building at the Sanyati hospital in lieu of flowers for her funeral. Mr. Morgan is pastor of Petworth-Montgomery Hills Baptist church, Washington, D. C., and a member of the Southern Baptist Foreign Mission Board. The chapel is one of several units planned in an over-all development program for the medical center. Others are a maternity building, which was begun earlier in 1960; a waiting room; and a medical ward block.

State VBS ---

(Continued from Page 1)
ties and conduct a similar clinic for the local churches. The clinic will begin at 1:30 p.m. Monday and adjourn at 8:30 p.m. Tuesday. The clinic program will consist of age-group conference periods, planning sessions, and a review of past accomplishments. Two other out-of-state program leaders will participate, as follows: Mrs. H. C. Hooter, Nursery approved worker, Louisiana, and Mrs. Lowell Queen, Junior approved worker, Texas. State leaders to assist on program in addition to the staff members of the State Sunday School Department include: Miss Ethel McKeithen, Education Director, First Church, Columbus; Mrs. Percy Herring, Woodville Heights Church, Jackson; Mrs. H. L. Green, Calvary Church, Jackson. Bryant Cummings is state Sunday School Secretary.



Iuka Church Ordains Minister

Iuka Church recently ordained to the ministry Bob Moritz, who is now serving as pastor of Eastport Church. Rev. R. J. Cooper, pastor of Iuka Church, presided at the service. Rev. J. D. Joslin, Burnsville, and Rev. Eugene Tennison presented messages to the church and to Mr. Moritz. Rev. C. C. Cornelius preached the ordination sermon. Following the ordination prayer, led by Rev. Tate Pressley, Mr. Cooper presented Mr. Moritz with a beautiful Bible, the gift from the Iuka Church. The ordaining presbytery was composed of ministers and deacons from Baptist Churches over Tishomingo County.

Edu. Prominent In Bills Before Congress

WASHINGTON — (BP) — Twenty-three education bills were dropped into the legislative hopper of the House of Representatives the first day of the 87th Congress, according to a listing in the Congressional Record.

Some of these bills are designed to give federal aid to public schools alone, some designate the aid to the states to be distributed through the state school system, some clearly have relief to parochial schools in mind, while others offer an indirect approach by providing income tax deduction for certain educational expenses.

These 23 bills are but the forerunner of hundreds of others in a like vein that will be offered within the next few weeks. It has not yet been determined which bill or bills will receive serious consideration, but it is certain that the philosophy behind many of them will be thorough study.

Aid Bill Contains

It is almost certain that an aid to education bill of some description will be enacted during the 87th congress. Both houses of congress passed education bills last year, but they failed to agree on a compromise. The platforms of both the Democratic and Republican parties called for aid to education from the federal government. Strong lobbying interests throughout the country are pulling for an Educational Bill.

Strong Program ---

(Continued from Page 1)
attend, according to Rev. L. Gordon Sansing, Jackson, Associate Executive Secretary, who will direct the annual event.

Begins at 7 P.M.

The conference will begin at 7:00 p.m. Monday and adjourn at Noon Wednesday.

Leading the music will be W. C. Morgan, Jackson, state music director, with Arthur L. Nelson, Jackson, at the organ. Assisting Mr. Sansing in directing the conference will be Dr. Chester L. Quarles, Jackson, Executive Secretary-Treasurer.

The Mississippi Baptist baptism goal for 1961 is 20,300 compared to the 18,557 baptized in 1959. Figures for 1960 are not yet available.

State leaders to appear on program will be Rev. Damon Vaughn, Laurel; Rev. Bill Causey, Meridian; Rev. Russell McIntire, Clinton; Dr. John E. Barnes, Jr., Hattiesburg; Dr. Robert L. Hamblin, Tupelo, and Dr. Russell Bush, Jr., Columbia dentist.

The program will feature inspirational messages and emphasis on the Southern Baptist Program of Evangelism.

The conference will be held at Gulfshore this year for the first time.

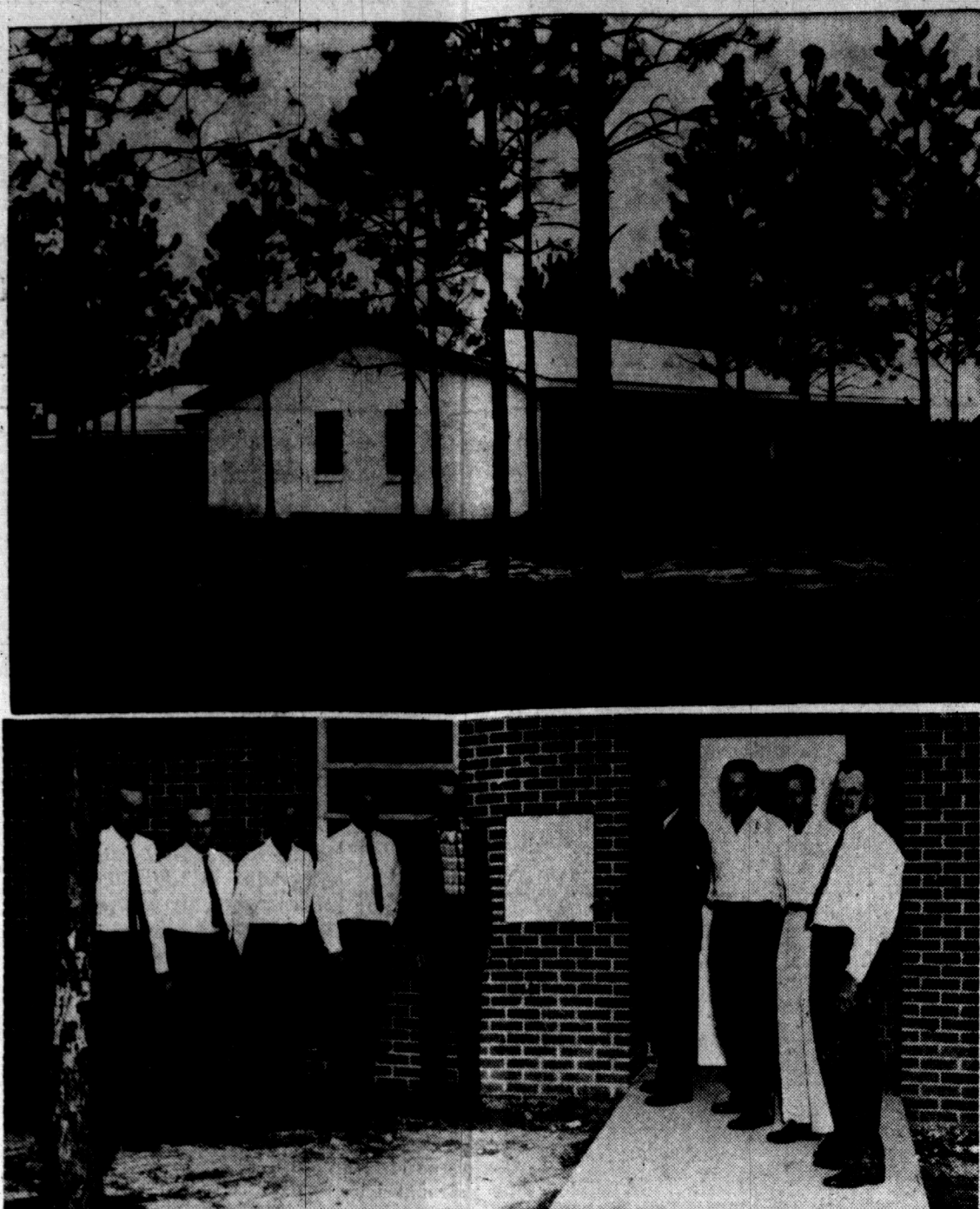
Parochial Bus ---

(Continued from Page 1)
the case of Everson V. Board of Education, in which it upheld parochial bus transportation in New Jersey, in light of its famous decision in McCollum V. Board of Education (of Champaign, Ill.) in which it later forbade released-time religious instruction in the public schools.

Justice Felix Frankfurter declared in the McCollum case that "children in non-participating sects would have inculcated in them a feeling of separatism where the school should be the training group for habits of community."

"As a result," said Justice Frankfurter, the school system of Champaign actively furthers inculcation in the religious tenets of some faiths, and in the process sharpens the consciousness of religious differences (among other) children committed to its welfare.

He added in that decision that "these are precisely the consequences against which the constitution was directed when it prohibited a government common to all from becoming embroiled, however innocently, in the destructive religious conflicts of which the history of even this country records some dark pages."



THE LOVELY pines surrounding the new building at Pineview, Moss Point, top photo, show that the church was aptly named. The Building Committee, bottom photo, are named in the story below.

Pineview, Moss Point, Dedicates \$80,000 Building

Pineview Church (formerly Friendship) of Moss Point, observed homecoming day, combined with special services to dedicate the newly completed church building shown above. During the last three years, the church purchased property in a new subdivision and erected the first two units of

Southern Baptist Plan C-575. The plant, valued at \$80,000.00, provides for a completely departmentalized Sunday School to care for 269, and is air-conditioned throughout. A temporary auditorium to seat 250 is included in the building. In the four months the new building has been occupied, Sunday School attendance has increased 50%.

The cornerstone was laid at

Baptist Record Staffer Promoted

Miss Patricia (Pat) Tullos, office secretary for the Baptist Record the past three and one-half years, has been promoted to editorial assistant, effective immediately.

Dr. Chester L. Quarles, executive secretary, announced the advancement which was approved Tuesday of last week by the Executive Committee of the Convention Board.

Miss Tullos will assist not only with the editorial work of the Baptist Record but will share also with the Convention Board's press relations program under direction of Rev. Joe Abrams, associate editor, in whose office she serves.

She is also the main teletype operator for the Jackson station of the Southern Baptist Convention network. Miss Tullos, a native of Clinton, is a graduate of Mississippi College.

Mrs. Anne W. McWilliams is editorial assistant in the office of Dr. Joe T. Odle, Editor.



Southside Chapel Calls Pastor

Rev. Ira B. Bright, Jr. has resigned the Arbor Grove Church in Chickasaw Association to become pastor of Southside Chapel, Aberdeen, effective January 22.

A native of Aberdeen, Rev. Bright is a graduate of Aberdeen High School, Mississippi College, and Southwestern Seminary.

In 1954 he worked as a "Tentmaker" for the Home Mission Board, serving in north central California. Since 1955 he has been pastor of the Arbor Grove Church, Houston.

He was a member of the Mississippi Baptist Convention Board from 1956-1960, and was clerk of Chickasaw Association 1958-1960. He is at present Secretary of the Northeast Mississippi Pastors' Conference.

Southside Chapel was organized as a mission June 1, 1960, under the sponsorship of First Baptist Church, Aberdeen. Rev. Joseph Oliver, associational missionary of Monroe Association, have been leading the work until now.

Rev. N. F. Davis, Jr. is pastor of First Church, Aberdeen.

The American farmer today produces enough for himself and twenty-two others. In 1940 the farmer produced only enough for ten other persons, as reported by United Press International.

Offering Includes Church Site Funds

ATLANTA — (BP) — Southern Baptists will provide the financial means for further church extension through their annual Home Mission Offering this spring.

The offering, sponsored by the Woman's Missionary Union seeks \$2,470,000 for home mission work, and \$250,000 of this will be placed in the Church Site Fund of the Home Mission Board.

In addition, all gifts in excess of the goal will be added to the fund. If the goal is reached, this will raise the fund to

a million dollars.

Great Promise

"Never has the Annie Armstrong Offering held greater promise for a worthy part in the advance of home missions than it does this year," Courts Redford of Atlanta, Executive Secretary of the Mission Board, said. "The offering will provide about 40 per cent of the operating expense of the board."

"It is especially significant that \$250,000 of the goal will help to provide church sites for new churches and that all undesignated funds above the goal will go for that purpose."

G. Frank Garrison, of Atlanta, Director of the Division of Church Loans, said, "Scarcely a day passes that I do not have to say no to from one to three requests for loans for church sites."

Acute Need

The need has become acute with Southern Baptists' entry into new states where financial institutions are not acquainted with the denomination and loans are difficult to secure. Also the 30,000 movement, a drive to start 10,000 churches and 20,000 missions by 1964, has intensified the demand for church site funds.

"While the offering is tremendously important," Redford added, "we feel that the educational program and the emphasis on prayer that constituted the vital part of the Home Mission Week of Prayer are of even greater significance."

"I hope that every church and every Woman's Missionary Union will make its largest possible contribution to the total program of missions in the homeland."

Choir Festivals ---

(Continued from Page 1)

playing Festivals as follows:

Feb. 13, Second Avenue Church, Laurel; Feb. 14, First, Gulfport; Feb. 20, First, Brookhaven; Feb. 21, Broadmoor, Jackson; Feb. 27, Fifteenth Avenue, Meridian; Feb. 28, First, Columbus; March 2, First, Pontotoc; March 3, First, Greenwood; March 4, First, Kosciusko.

Criswell Predicts ---

(Continued from Page 1)
3,000 ministers agreed with Criswell's scalding of Catholics.

Ferguson said he believed the ministers pledged their support to the second part of Criswell's message, an appeal to be more evangelistic in their churches during the coming year.

Predicts Struggle

Criswell cited two specific incidents of persecution in the New England states — one in which a Baptist church was denied a building permit by a Catholic-controlled municipal government, and another in which a Catholic city official ordered a Baptist church to quit using a neon sign advertising a church.

"This is the coming death struggle of the Baptist witness in America," he said. "This is no time to sit and cry, this is no time to reason why — This is the time to do or die." Criswell said that the only way Baptists can begin to grow faster than other religious faiths is through evangelism, "Our life, our very existence, lies in evangelism," he said.

Earlier, Dr. Ramsey Pollard, president of the Southern Baptist convention portrayed the Baptist witness in America as the greatest in history "and it'll be even better in 1961," he said.

Pollard, pastor of the Bellevue Baptist Church of Memphis, criticized articles appearing in Baptist newspapers throughout the nation suggesting the possibility of a spiritual recession in the Southern Baptist convention. "It's not so," he said.

"Gifts to missions were greater in 1960 than ever before," said Pollard. "We're going to baptize 400,000 in 1961."

THE BAPTIST RECORD
KEEPS MISSISSIPPI BAPTIST PEOPLE INFORMED



AT A RECENT SERVICE at Belen Church, attendance pins for perfect attendance and the number of years specified. Rev. J. Burdine — 3 years; Johnnie Burdine — 2 years; Dewey Fos — 3 years; and Mrs. Graden Christman is the Sunday School has no pastor at present. Rev. J. Ing for the Belen Church recently

Names In

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Billy Stubbs was ordained as a deacon of Highland Church, Meridian, on Jan. 15. Dr. C. C. Randall is pastor.

Rev. Bill Causey has just begun his fifth year as pastor of Poplar Springs Drive Church, Meridian.

Dr. Luther Joe Thompkins, former pastor of Calvary Church, Jackson, who is now pastor of First Church, Chattanooga, Tenn., will be the speaker for Training Union Week at Ridgecrest Assembly, N. C., July 13-19.

Dr. Donald B. Roark, well-known layman who is personnel director for Mississippi Chemical Corporation, was the speaker at the Hinds Association Brotherhood meeting held at Parkway Church, Jackson, on Jan. 16.

Rev. Henry Gandy of Mississippi College is the new pastor of Jupiter Church in Simpson Association.

Rev. Jerry Brownlee has resigned as pastor of Blue Lake Mission in Riverside Association.

Rev. and Mrs. J. H. Ware, emeritus missionaries to China and Hawaii, are living in Palmdale, Calif., and working with a mission there. Their address is P. O. Box 522, Palmdale, Calif. He is a native of Walnut Grove, Ga.; she is the former Mary Bibb Long, of Tupelo.

Rev. Theodore Lea, former pastor of Salem Church in Hinds Association, has been chosen to lead the Southern Baptist work in Prince George, Canada.

Rev. Harry Howard of Jackson is the new pastor of New Zion Church in Simpson Association.

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Rev. Bob Alston has accepted the call of First Baptist Church in Monticello, Utah. He was formerly pastor of Hattiesburg Church in Jeff Davis Association.

Rev. Jack Amos of Mississippi College has accepted the pastorate of Pine Grove Church in Simpson Association.

Rev. and Mrs. Harry L. Raley, missionaries who have been in the states for furlough, are returning to their work in Taiwan (Formosa) where their address is Box 427, Taipei, Taiwan. He is a native of Bethune, S. C.; she is the former Frances Bibb, of Moorhead.

Mrs. E. N. Elsey, dean of women at Howard Payne College, Brownwood, Texas, who formerly held the same position at Mississippi College, submitted Howard Payne's application for membership in the American Association of University Women. Announcement of the college's approval by

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(Continued from Page 1)
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(Continued from Page 1)
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Names In The News

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Appeal Bremond Case To Education Board

AUSTIN — (BP) — A ruling in the Bremond School case has been appealed to the Texas Board of Education in an effort to stop Catholic nuns from wearing religious garb while teaching in a Bremond, Tex., public school.

Seventeen plaintiffs in the case voted unanimously to appeal a ruling by State Commissioner of Education J. W. Edgar as the final stage in a long series of hearings to "ex-

L. I. Baptists Organize Church

FARMINGDALE, L. I. — (BP) — Southern Baptists constituted the denomination's first church on Long Island on the first day of the New Year.

The Farmingdale Baptist Church, with 156 members, affiliated with the Northeastern Baptist Association of six other churches and 23 missions. Rev. Don Miller of Farmingdale is pastor.

Beginning as a chapel of the Manhattan Baptist Church of New York City in 1958, the group met in a rented church building in Hempstead. They moved to the present location on a two and a half acre site in Farmingdale in 1959.

Miller says the new church plans to establish other churches across the two-county area of Nassau and Suffolk. These two counties have a population of two million, with 349 separate municipalities and only 59 have Baptist churches or missions.

First Workers In Northeast States

ATLANTA — (BP) — Massachusetts and Connecticut have received their first Southern Baptist workers with the appointment of two pastoral missionaries by the denomination's Home Mission Board and the Maryland Baptist Convention.

Charles H. Pollock of Covington, Ga., and Owen Sherrill of Kennett, Mo., will serve in missions at Hartford, Conn. and Springfield, Mass. Both missions are affiliated with the Manhattan Baptist Church of New York City.

"Both of these missions will be organized into churches in combined services in February," announced A. B. Cash of Atlanta, secretary of the Pioneer Missions Department of the mission board.

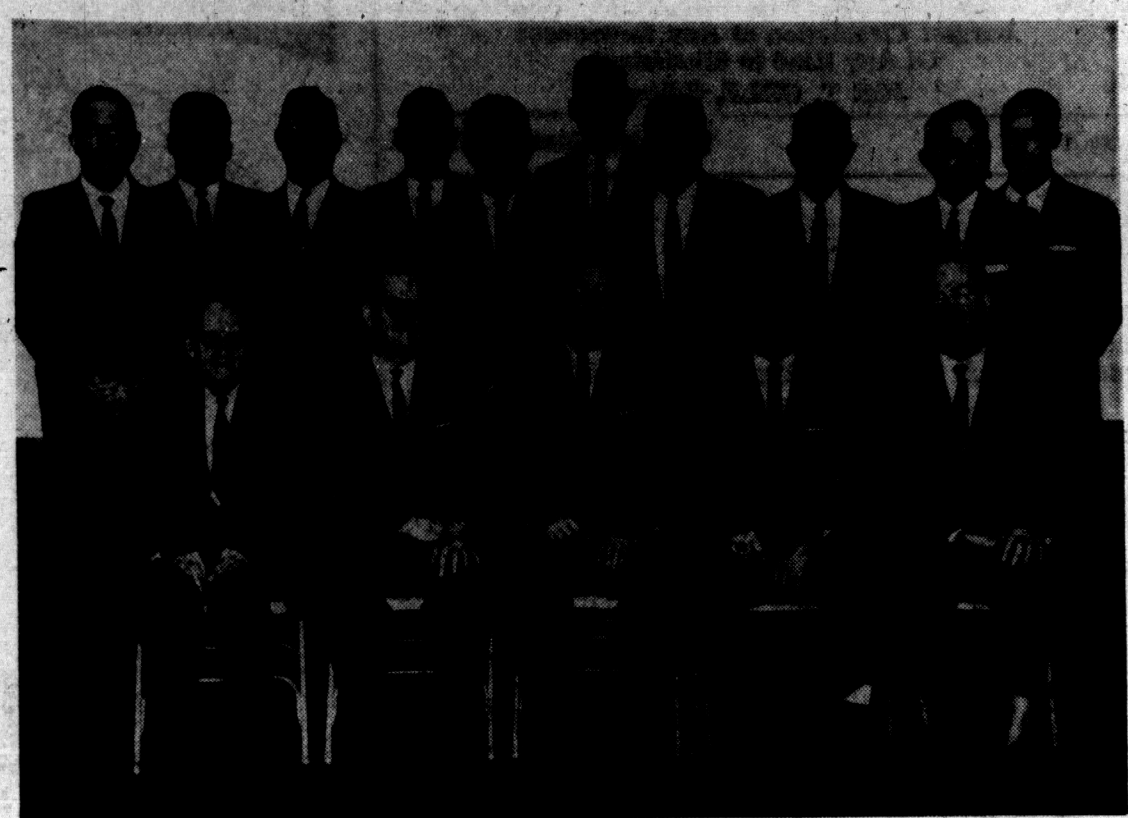
Urges Waking

(Continued from Page 1)
two programs along this line."
Rev. Elmer L. Howell, Brotherhood secretary for Mississippi Baptist Convention, Board Jackson, a state-appointed delegate; James M. Sapp, promotion director, S B C Brotherhood Commission, Memphis, and McClellan concurred that the manner in which the conference was conducted was important.

WASHINGTON — (BP) — Church-state problems are interwoven throughout the nation's ministry to the aging.

Both the resources of government, the churches and other private agencies are being fused in meeting the needs of the aging population, according to comments by C. Emanuel Carlson, executive director of the Baptist Joint Committee on public affairs. "This obviously creates church-state problems that are difficult to solve."

Called By Eisenhower
Carlson's views were expressed following the white house conference on aging which was called by President Eisenhower at the request of the Congress. The conference was composed of representatives of private organizations, all levels of government and many individuals who are concerned with the problems of older people. It was preceded by many local and state conferences.



SIXTEEN MEN from the First Church, Yazoo City, have registered for the Second National Conference of Southern Baptist Men scheduled for Sept. 13-15, 1961, in Memphis. They are: (L. to R., seated) Arthur Davis, J. H. Craig, Sr., William H. Walker, A. B. Kelly, Jr., Owen Cooper, (L. to R. standing) C. T. Collins, Jerry Clower, Cliff Russell, D. B. Roark, Clarence Forsythe, Charles J. Jackson, Lacey Hodges, Cecil F. Plunkett, L. A. Wilkins, and Floyd E. Johnson. Registered but not pictured: Don Northup.

News In Brief

ATHENS (RNS) — More than 52,000 tons of relief surplus foodstuffs valued at \$9 million have been distributed through American church and other voluntary agencies in Greece so far during the current fiscal year, which ends June 30, 1961. The total includes wheat flour, corn flour, milk, rice and wheat, according to the U. S. Operations Mission to Greece (USOM).

WASHINGTON, D. C. (RNS) — Protestants and Other Americans United for the Separation of Church and State (POAU) said here that 1960 was a year "of great advance in understanding by the American people of the problems of Church-State separation." "Never before," the group observed in its annual report, "have so many Americans committed themselves so completely and so knowingly to our traditional policy of separation of Church and State."

WASHINGTON, D. C. (RNS) — A number of federal grants for the graduate study of religion, ranging from Buddhism and the history of Islam to contemporary Christian theological thought, have been announced by the U. S. Office of Education here under Title Four of the National Defense Education Act. The fellowship awards will be made to scholars pursuing programs leading to the Ph.D. degree with the intention of becoming college teachers.

WASHINGTON, D. C. (RNS) — Representatives of the country's four major religious bodies will participate in the inauguration of President-elect John F. Kennedy, January 20, it was announced here.

Mr. Kennedy, who will become the first Roman Catholic inaugurated into the nation's highest office, will follow the precedent established by President Eisenhower in 1956 by inviting a prelate of the Eastern Orthodox Church to join Protestant, Catholic and Jewish representatives in invoking God's blessings upon the occasion.

FRANKFURT, Germany — (BP) — Bethel Baptist Church, pledged \$21,750 on its 1961 budget using the Forward Program of Church Finance, Pastor H. L. Stout reported. The goal was \$18,000. Of the 138 persons pledging, 110 are titling — 80 per cent. The Frankfurt church is one of nine English-speaking Baptist churches in Germany. Many of its members are servicemen.

NEW YORK (RNS) — Membership in the Protestant Episcopal Church totaled a record high of 3,444,265 in 1960 for a gain of nearly 170,000 or 2.54 per cent, according to the denomination's yearbook published here. The Church's clergy—including bishops, priests and deacons — increased 3.35 per cent and now totals 9,079. Bishops number 193, including 64 who have resigned or retired.

Catholics Predominate Group In House of Representatives

WASHINGTON, D. C. (RNS) — Roman Catholics in the House of Representatives are more numerous than members of any other single religious affiliation, a survey of the new 87th Congress disclosed here. Protestants as a whole, however, continue to outnumber those of any other religion. Although the number of Catholic members dropped from 91 in the 86th Congress to 86 in the new Congress, they outnumber Methodists, who now have 76 and are the second most numerous. Presbyterians number 61 in the new House, while Baptists have 52 members and Episcopalians, 53. Lutherans have 18 members, the Congregational Christian Churches, 19, and its sister denomination in the United Church of Christ, the Evangelical and Reformed Church, has 2 members. Disciples of Christ have 13 members in the House. Jewish members total 11 in the House. A total of 17 members list their affiliation only as "Protestant" while 3 decline to list any affiliation. Rep. D. S. Saund (D-Cal.), the only Sikh ever elected to Congress, has been re-elected. The Schwenkfelder Church is represented for the first time in Rep. Richard S. Schweiker (R-Pa.), an active layman in this Pennsylvania Dutch sect.

Drama Festival Plans Progress For Meeting At Auburn

Plans are progressing for the Drama Festival to be held at First Baptist Church, Auburn, Alabama on February 9-11, announces Harold Gully, Baptist Student Director at Auburn University. The faculty will consist of Cecil McGee, Associate in charge of Church Drama; Mrs. Sarah Miller, of Houston, Texas; and Orlin Corey, Centenary College, Shreveport, Louisiana. Productions which will be presented include "The Years Ahead" written by Elliot Field, to be staged by the Auburn Baptist Student Union; "The Black Sheep" by Dorothy Murphree to be presented by Byne Memorial Baptist Church of Albany, Georgia. "The Night Shall Pass" by Dorothy Clarke Wilson, to be staged by the BSU of Florida State University; "No Room in the Hotel" to be presented by the First Baptist Church of Chattanooga, Tennessee. The Eastern Heights Baptist Church of Columbus, Georgia will stage a play to be announced later. Accommodations for those who will be coming from out-of-town can be made by contacting the Baptist Student Union, Auburn, Alabama, or the State BSU Department, Montgomery, Alabama.

Mississippians To Attend Meeting At Nashville

Six Mississippians, all from Jackson, will participate in a Southern Baptist child life conference in Nashville at the end of the month. They are: Rev. Tom Douglas, Mrs. A. A. Greehe, Miss Carolyn Madison, Miss Evelyn George, Miss Waudine Storey, and Miss Mary Dann Stampley. Scheduled for Jan. 30-Feb. 3 at the Baptist Sunday School Board, the meeting will be directed by William O. Thomas, assistant to the board's education division director. Children's workers throughout the Southern Baptist convention will attend the three-day conference. —(BSSB)

Broadman Music Releases Figures For First Decade

NASHVILLE, Tenn. — (BPN) — In its first decade as a music publisher, Broadman Press has released 464 octavo titles and 31 books. The figures were announced by William J. Reynolds, Music Editor, Church Music Department, Sunday School Board, during the annual conference here of Baptist state music secretaries, seminary deans, and the Church Music Department.

The Church Music Department, through Broadman Press publications, serves its own curriculum needs and that of other Sunday School Board departments, and the music ministry of local churches. Asked for Materials
The Department has been asked to produce materials and recordings for instruction in music appreciation. A study group on the Church Study Course for Teaching and Training, headed by Leroy McGlad, church music secretary, Arkansas Baptist State Convention, requested production of the materials during the conference.



George McGee

Trinity, Fulton Licenses Preacher

George McGee was recently licensed to preach by Trinity Church, Fulton. He surrendered to the ministry while attending the State BSU Convention in Natchez. George became a Christian last February during a PSU-sponsored revival at Trinity Church, and has been active in BSU work since that time. He is now serving as co-promotional chairman on the Executive BSU Council. He is also very active in Sunday School and Training Union.

Last summer he served as Youth Week Pastor at Trinity. George is the son of Mr. and Mrs. T. R. McGee of Waynesboro, Tennessee. He is at present making his home with his brother, H. D. McGee, while attending Itawamba Junior College. He plans to enter Mississippi College next fall. During the past five years eleven other boys in the BSU at IJC have surrendered to the Ministry. Miss Gladys Bryant is Baptist Student Director at Itawamba Junior College.



There is no better way to remember a loved one than by establishing a Memorial Through Your Own State Baptist Foundation.

ASK YOUR PASTOR OR WRITE
Mississippi Baptist Foundation
P.O. Box 530, Jackson, Miss.

YOUR MONEY LIVES FOREVER
IN THE BAPTIST FOUNDATION

The Baptist Record

Largest Circulation of Any Newspaper
Of Any Kind in Mississippi
JOE T. ODLE, Editor

Page 4

Thursday, January 19, 1961

Indoctrinate Or...

(Continued from Page 1)

we do believe that they should have some knowledge of our doctrines. How can one be a witness for Christ or a worthy church member without such knowledge?

How can our Baptist people know the doctrines? They must be taught. From the pulpit, in the class room, on the printed page and in every other possible way the doctrines must be clearly presented if members are to know and understand them.

Because of our conviction that this indoctrination must be done, and that it needs to be done now, the BAPTIST RECORD will present during 1961 a series of feature pages on the great doctrines of our faith. Many Baptist writers, both in and out of our state are being asked to contribute to this series. In this issue we present the opening articles with a number of Baptist pastors and leaders writing on "Why I am a Baptist" or a related theme. In February there will be several articles on Baptists and the Bible. Other doctrines will be presented month after month throughout the year.

It is our prayer that this series will be helpful to all of our people in better understanding of the great doctrines which have made Baptists what they are.

On Being Baptist...

(Continued from Page 1)

evangelism and when I follow the growth of our Sunday Schools and of our many mission assignments, I am proud to be a Baptist. When I see our churches lighted upon Sunday night and when I see the great throngs that come to our evangelistic meetings and who share in the evening programs of our churches, I am proud to be a Baptist. When I read God's Word and find therein the true faith and polity of a revelation once for all delivered to the saints and when I find that same faith and polity faithfully followed by our churches, I am proud to be a Baptist. In all things and in all ways, I am grateful to God that I set my life and my ministry in so blessed a circumference and with so devoted and spiritually-minded people.

Why I Am A Baptist

By H. Leo Eddleman, President New Orleans Seminary

In a wing of the White House one day in 1947 former President Harry Truman said he was a Baptist to begin with probably because he was born of Baptist parentage. Then he quickly added, "When I became old enough to make a study of the matter, I decided to remain one because the Baptists appear to be the only people in the business on a purely democratic basis." This forthright emphasis on his own free "decision" to remain a Baptist impressed all 31 missionaries and pastors in the office. While several news correspondents were present with us for notes and pictures, I never saw Mr. Truman's statement in the press. But his words have lingered in my mind as touching the basic Baptist distinctive: the responsible decision of one old enough to have at least some elementary understanding about Christian discipleship and the choice of a church.

Without presuming to appraise the aforementioned gentleman's statesmanship or church loyalty, my experience as to church membership has paralleled his so closely as to generate increasing appreciation for his declaration. While a junior in Mississippi College the conviction as to a call to preach crystallized irrevocably. "But I'll not be a narrow Baptist preacher like ours in Mississippi," I resolved. (The dust of the contest between Herbert Hoover and Al Smith had not then settled.) I studied rather closely the major denominations, fully committed to joining the one nearest the scriptures. It was finally narrowed to three: Presbyterians, Congregationalists and Baptists. I admired the refinement of the first, the non-hierarchical government of the second and the enthusiasm of the last. On the verge of deciding to go with the Congregationalists, attention was called to the case of Henry Dunster, first president of Harvard University. Because he refused to have his children "christened" (not a Bible word, though Webster says it means inter alia "to make a Christian of") tension between himself and other staff members resulted in his giving up his post. It appeared proper for him to leave rather than remain a constant source of disrupted fellowship, but it seemed equally right for him to hold to his conviction that people should be baptized only upon a confession of faith responsibly arrived at, to be followed, not preceded, by church membership.

In that year of 1930 a major theme for pulpits and bull sessions was the inconsistency of church members, the yawning gap between profession and practice. My decision to unite with a Baptist church (asking for re-immersion) came almost simultaneously with an abiding conviction that the first (though by no means the last) step toward "clean" church membership rolls was to receive only those who give genuine evidence of personal commitment to Christ.

A 300-page book with a preface of 290 pages would be a monstrosity. By the same token one's initial experience with the Lord is but a beginning. The studying, growing, sacrificing, serving and possibly even suffering that follow constitute the maturing process without which the initial experience leaves the believer comparable to a twenty-one year old man with the mind of an infant. The church which evangelizes but fails to "teach them all things whatsoever" Jesus commanded is majoring on preface and ignoring the body of the book. After years its members may be as rebellious toward the lordship of Christ in elementary ethics and morals as unbelievers. It was Baptists' awareness of such things together with a sensible program of teaching and training that put the apex on the pyramid of conviction to stand with them. Now after 30 years, they do not appear so narrow, only somewhat rugged in their determination to remain "a people of the Book."

On Being A Baptist

By Forrest C. Feozor, Retired Executive Secretary Baptist General Convention of Texas

My being a Baptist is based on conviction. Therefore, being a Baptist brings a sense of deep satisfaction, assurance and joy.

The first eighteen years of my life were spent in an unprogressive farming community. The prevailing denominations in the community were Methodist and Baptist. The factors of distance, poor roads and our poverty prevented any Sunday School attendance. An occasional Sunday service



THE BOOK OF BOOKS

plus revival meetings constituted my religious privileges and opportunities.

My conversion experience came at the age of nine from the reading of a Child's Life of Christ. But a public profession of faith did not follow until seven years later. This profession took place in a Methodist "protracted meeting." My relatives and personal friends were about equally divided between the two denominations. Waiting a year, application was made for church membership. Upon my baptism I was received into the full fellowship of the Jersey Baptist church.

DOCTRINALLY, I am satisfied on being a Baptist. The doctrines held by Baptists are congenial to my beliefs. I'm under no necessity of apologizing for a single doctrine held by Baptists.

BAPTIST DISTINCTIVES give me a sense of joy and satisfaction. For instance, (1) that churches are independent in their local affairs; (2) that there shall be an entire separation of church and state; (3) that religious liberty or freedom in matters of religion is an inherent right of the human soul; (4) that a church is a body of regenerated believers who have been baptized on a personal profession of faith in Christ and have associated themselves in the fellowship of the gospel; (5) that infant baptism is not only not taught in the Bible, but is fatal to the spirituality of the church; (6) that from the meaning of the word used in the Greek text of the Scriptures, the symbolism of the ordinances and the practice of the early churches, immersion in water is the only proper mode of baptism; (7) that Scriptural offices of the church are deacons and pastors; (8) that the Lord's supper and baptism are ordinances of the church to commemorate the sufferings, death and resurrection of the Savior and are not sacraments.

HISTORICALLY, I am proud to be a Baptist. History does not show Baptists persecuting others. Baptists have been the friends of religious freedom and liberty for all denominations.

ORGANIZATIONALLY, I am proud to be a Baptist. Democratic and autonomous, each church, through independent, cooperates with 30,000 other churches. This I believe, the Cooperative Program is yet the best devised plan for supporting all of our Lord's work.

Not in any arrogant or Pharisaic sense, but with a proper humility, I am proud to be a Baptist.

Why I Am A Baptist

John W. Landrum, Pastor First Baptist Church, Grenada

In saying "Why I am a Baptist," there must be two definite statements: First, at a very early age I accepted Christ as my Savior, and after more than a year of counsel and guidance by Christian parents I presented myself for baptism and membership in the local church of which they were active members—a Baptist church.

After leaving college for secular work, and not being under the close influence of the Christian home in which my life had been lived up to that time, there came a very definite period of drifting. In consequence, my entrance into a church for any purpose was limited to twice in more than a year. After meeting a fine Christian young woman (who later became my wife), there was some real re-thinking and re-studying of my personal relationship to Christ and his Church.

The early Christian experience was valid: I knew I had been saved. The early Christian environment had given me a secure foundation: my new dedication could be built solidly upon it. The re-thinking, re-studying, and much prayer brought the definite conviction from the Lord that the New Testament was most closely approximated by the Baptist position.

In summation, then, I became a Baptist (after accepting Christ as my Savior) because my parents were Baptists. That wasn't enough to keep me a Baptist. The Lord gave me definite scripturally-founded and experience-proved convictions that made me remain a Baptist.

Why I Am A Baptist

By Joe H. Cothen, Pastor Alta Woods Baptist Church, Jackson

There are several reasons why I am a Baptist. The first being that I was born into the home of a Baptist preacher and was brought up in a Baptist home, Baptist church, and a Baptist atmosphere. The normal, natural thing occurred in my life in that I made a profession of faith and was baptized in the Righton Baptist Church when I was eight years of age. During the early years of my life I remained a Baptist because I knew little else.

The second reason that I am a Baptist is because in later years I have had an opportunity to study the New Testament in the original language and in most of the better translations. In so doing I have never been able to find any teachings in the New Testament different to the basic doctrines of my denomination. It has been a gratifying experience to have grown up in a faith that is not shaken in the later years by an adult approach to the Word of God. As a preacher I can preach the whole counsel of God as found in the Word and still be loyal to the doctrines of my church.

The third reason that I am and shall remain a Baptist is because of the magnificent spirit of our Convention. My soul is thrilled at the thought of my privilege to be absolutely free in my own ministry and at the same time I can be a part of a wonderful denominational team. I can differ with my brethren and at the same time be in fellowship with them. I am happy for the privilege of having a share in a worldwide movement which we as Southern Baptist project. I believe we have a denomination second to none both in spirit and in doctrinal teachings.

Why I Am A Baptist

By Leon Macon, Editor of the Alabama Baptist

It is true that I was born and raised by Baptist parents. My grandfather was a Baptist preacher so one can easily see that my background forms a natural influence over my life and my convictions.

However, I am not a Baptist solely because my people were. When I was in college I went through a period of doubt which caused me to examine all religions and other denominations. When I came out of this period of doubt I was firmly convinced Baptists were nearer right than any other group. Thus I am a Baptist by convictions.

The reason I am so convicted that Baptists are the nearest right is because I thoroughly examined our position in reference to other denominations and the Bible. The result of this examination taught me necessity of believing something instead of having the position many have that one denomination is as good as another. This position naturally causes me to appreciate Baptist doctrine. One cannot truly enjoy his religion unless he is convicted about its truths. These convictions give one a foundation and balance which not only preserve him in peace of mind but give him an opportunity to tell others about the truth he, himself, stands upon.

I am a Baptist by conviction because in my own personal searchings I came face to face with the truth that God made man with a free will which He Himself will not coerce. This is seen in the fact that God does not force salvation on anyone nor does He coerce one who is saved to do His will. In every scriptural instance the appeal unto the lost is that they make a decision for Christ and God's dealing with the saved is always an appeal to their free will. For instance, God has directed each one of us to choose a cross and to deliberately deny ourselves and follow Him. He directs His appeal to the free will of Christians to live sacrificially. He tells us to present our lives a living sacrifice. The element of the free will, which was in the work Jesus did for man, continues in whatever man will do for God.

Being strongly convicted about the freedoms man deserves, I discovered that this is the way God deals with man. There is no denomination which respects the free will of man more than Baptists. It is this democracy which helped convince me that Baptists in their faith and practice are the nearest to that which God intended when he established His church here on this earth.

I am also a Baptist because of the high moral standards the Baptist people believe in. Although many do not live up to these high standards, I firmly believe the moral goals of man should never be reduced so he can reach them but kept high as a constant challenge to his own moral desires.

The all-inclusive program of Baptists is appealing to me also. Baptist people have never appealed to any one class, rich or poor. Their genius which leads them to include all kinds of people in their program, is one of the finest recommendations they have to those who would want to belong to a group which has a universal interest in mankind and not an interest restricted to the poor or rich.

Then, I am a Baptist because I believe religion to be effective must have an authority outside of the individual. Baptists cleave to the Bible as the authoritative expression of God's message to man and this satisfies my craving for certainty in the area of my beliefs. I recognize the finite nature of man and therefore realize he needs an authority from an infinite God regarding eternal matters. Beyond the finiteness of man are things he cannot discover for himself, yet he needs them, for instance the plan of salvation. To me authority for one's belief is mandatory to the individual who seeks truth in the infinite and eternal areas. Southern Baptists fully endorse the Bible as the absolute and inspired Word of God. I accept it because it satisfies and, at the same time, is most reasonable in what it teaches regarding the spiritual and moral needs of man.

I also am a Baptist because this group highly respects the individual and is against ecclesiastical figures who rule over the church. The democratic emphasis made among Baptists is more fitting to the nature of man than a system which he must bow to regardless of his own individual feelings. In an atmosphere where the individual is highly regarded, one enjoys the freedom God intended for him.

I Am Glad To Be A Baptist

By James L. Sullivan, Executive Secretary-Treasurer Baptist Sunday School Board, Nashville

Being a Baptist is a responsibility as well as a privilege. In a hierarchical form of church government, the leadership is expected to do thinking for the masses. In the system of church administration which Baptists use, the membership is expected to think for themselves. By democratic processes the masses who constitute the membership give instructions to the leadership. Such a grass roots system throws tremendous responsibility on each individual member of every particular church. No wonder the requirement for training among Baptists is so high. Such must ever be because responsibilities are large.

Baptists put tremendous emphasis on the local congregation, immense confidence in the Bible as God's inspired Word, and implicit faith in Christ and his redeeming love. It is our conviction that Christ can save sinners regardless of their depth of depravity or their remoteness of residence. These and other basic Baptist beliefs lead us as a denomination to lay stress on each individual, to seek the will of the local congregation, and to magnify the Bible and its teachings from pulpit and in the classroom.

By experience, these emphasis have led me to be a Baptist by deep conviction. They have given me a desire to share these beliefs with all men everywhere that they too might know what we believe and why.

Why I Am A Baptist

By Harold K. Graves, President Golden Gate Seminary Mill Valley, California

I was born into a Baptist family. My father was not always a Baptist but became one soon after leaving his home and native state to take up residence in another area away from the influence of the home environment. He had been impressed with a business meeting being held in a country church that he came upon while hunting one Saturday afternoon in the hills of East Tennessee. A comonomer, he believed in the right and necessity of every man to seek a right relation to God for himself.

A study of the New Testament in light of my home experience throughout my youth led me to a decision for Christ. The plain teaching of the New Testament concerning the need of every man for a Saviour and the power of Christ to work in each heart impressed me early in life. Further studies have verified these early impressions and have led me to a much better understanding of God's plan for me and for all who would yield to him. Soul competency is to me the distinctive note of New Testament teaching that has influenced me most in helping me to be a Baptist.

(Continued on Page 5)

Books New

NATURAL SCIENCE IN 3-D by Ruth Elizabeth Gold (Pageant, \$3.00)

Is a text-activity book, written by a teacher, with an eye to giving children new insight into plant and animal life. There are many large, detailed illustrations and outlines.

DANIEL T. CHURCHMOUSE by Helen Symonds (Wm. B. Eerdmans, 140 pp., \$2.50).

A supremely gifted storyteller slyly sneaks some lessons in living into this tale of an adventuresome mouse who made his home in the basement of a church.

INSPIRING DEVOTIONAL PROGRAMS FOR WOMEN GROUPS by Lella T. Ammerman (W. A. Wilde, 62 pp., \$1.95)

Seventeen programs based on such themes as beauty, self-control, gentleness, etc. The first twelve are presented as programs for each month of the year while the last five are supplemental. Each program includes: Thought For the Month, Hymn, Scripture, Meditative Thought, etc. There are also suggestions for the hostess. Opening chapters discuss the work of an adult class, and presents an installation service.

Broadman Releases

Eight Paperbacks

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HYMNS THAT ENDURE, W. Thorburn Clark, \$1.25.

The history of twenty great hymns and the circumstances which prompted their writing. Brief sketches of the authors' lives.

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Filled with beautiful language and illustrated with poems and quotations, these essays give intimate glimpses of Brazil through the eyes of a missionary.

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Joe Abrams, Associate Editor

J. E. Lane, Business Manager

Anne McWilliams, Ed. Asst.

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Why I Am A

By John E. Barnes, Main Street Baptist Church

Originally I was a Baptist because I will be forever grateful for the heritage I received from them. Influence, teaching and training that Baptist church, after accepting Christ.

I am a Baptist today, however, Baptist churches are in the truest sense Testament churches.

They are New Testament churches trace their lineage through Christ the founder. John the Baptist was the founder of our church.

Baptist churches are New Testament. Their church government is independent, even as was so of the New Testament. They are independent.

Baptist churches are New Testament doctrine. Throughout the centuries true to the great doctrines as laid God. We follow the New Testament of salvation. This is clearly expressed "For by grace are ye saved through yourselves, it is the gift of God, man should boast." We believe C two ordinances, but no sacraments ordinance into church membership is always by immersion. Among taught in Romans 6:4, "Therefore him by baptism into death, that like up from the dead by the glory of also should walk in newness of life is the Lord's Supper which picture cost of our salvation. Another precious to Baptists is that of the ment teaches that churches are individuals voluntarily banded together Jesus. There is no such thing as the domination of any individual.

I am a Baptist by conviction on freedom. We believe in freedom for God for himself, without hindrance others. Because of these and other reasons space to enumerate, I am a Baptist.

Why I Am A

By W. Fred Kendall, Executive Tennessee Baptist

Because the New Testament is faith, Jesus Christ is their supreme the church and laid down the baptism work. Baptists seek to follow fully in the realization of the request and the Christian life.

Because their view of the church is more nearly that of the believe in a regenerated member acceptance personally of Christ's for pardon, baptism by immersion of the old life and its burial and life with Christ. Churches are people who have united to carry in the world. He is the only churches are local and visible and enment with equal rights and Churches are obligated to unite carry out Christ's command to

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By Joe H. Tuten, First Baptist Church

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My convictions are that there is a personal God; that his purpose is destruction; and that never see the kingdom of God.

These are some of the things I ten in the Bible. They are the thing about which I love to sing.

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Why I Am A Baptist

By John E. Barnes, Jr., Pastor

Main Street Baptist Church, Hattiesburg

Originally I was a Baptist because my parents were Baptists. I will be forever grateful for the wonderful Christian heritage I received from them. It was because of their influence, teaching and training that I originally joined a Baptist church, after accepting Christ as my personal Saviour.

I am a Baptist today, however, because of conviction. Baptist churches are in the truest sense of the word New Testament churches.

They are New Testament churches in origin. Baptists trace their lineage through Christian history to Christ as the founder. John the Baptist was the forerunner and Christ the founder of our church.

Baptist churches are New Testament churches in polity. Their church government is one of democracy and independence, even as was so of the churches recorded in the New Testament. They are independent and yet they are interdependent.

Baptist churches are New Testament churches in their doctrine. Throughout the centuries Baptists have remained true to the great doctrines as laid down in the Word of God. We follow the New Testament teachings on the nature of salvation. This is clearly expressed in Ephesians 2:8-9. "For by grace are ye saved through faith and that not of yourselves, it is the gift of God, not of works, lest any man should boast." We believe Christ gave the church two ordinances, but no sacraments. Baptism is the initial ordinance into church membership. It is symbolic and it is always by immersion. Among other scriptures, this is taught in Romans 6:4. "Therefore, we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." The other doctrine is the Lord's Supper which pictures to us the tremendous cost of our salvation. Another New Testament doctrine precious to Baptists is that of the church. The New Testament teaches that churches are composed of saved individuals voluntarily banded together under the Lordship of Jesus. There is no such thing as any church being under the domination of any individual, religious or political.

I am a Baptist by conviction because of our position on freedom. We believe in freedom for everyone to search for God for himself, without hindrance or obstruction from others.

Because of these and other reasons which I do not have space to enumerate, I am a Baptist.

Why I Am A Baptist

By W. Fred Kendall, Executive Secretary

Tennessee Baptist Convention

Because the New Testament is the only source of their faith, Jesus Christ is their supreme authority. He organized the church and laid down the basic principles of its life and work. Baptists seek to follow the New Testament fully in the realization of the requirements for the church and the Christian life.

Because their view of the nature and the work of the church is more nearly that of the New Testament. They believe in a regenerated membership, repentance of sin, acceptance personally of Christ's atonement as the basis for pardon, baptism by immersion as a symbol of the death of the old life and the resurrection to a new life with Christ. Churches are made up of such saved people who have united to carry out the work of Christ in the world. He is the only Head of the church. The churches are local and visible and are democratic in government with equal rights and privileges for all members. Churches are obligated to unite with other churches to carry out Christ's command to evangelize the world.

Because Baptists believe in the intrinsic value of the individual soul before God. Every soul is the object of Christ's love and concern. Each soul is competent to deal with God directly in regard to all spiritual matters and has no other Mediator than Christ. Baptists believe in the priesthood of each believer and reject all proxy religion.

Because Baptists believe in soul freedom and religious liberty for all. This is necessary to discharge the individual responsibility to God, each soul is competent and responsible. This demands a free church in a free state and the complete separation of church and state.

Because Baptists are committed to carry out the Great Commission. The churches must carry the Gospel into all the world. This demands a continuing program of evangelism and missions. Baptists have accepted this as their one great program and task which demands their best until the whole world is reached with the Gospel for His glory.

Why I Am A Baptist

By Joe H. Tuten, Pastor

First Baptist Church, Biloxi

I am a Baptist not because of convenience, or marriage, or compromise.

I am a Baptist because of conscience, and I am a Baptist because of conviction.

The lowest common denominator of all Baptists is their belief that if you place a copy of the Bible in the hand of a man, if that man wishes to do so, he can find his way to God. My conscience gives assent to this.

My conscience agrees with this historic Baptist declaration of confidence in the trustworthiness of the scripture as God's word to man.

My conscience agrees with this historic Baptist declaration of confidence in the ability of each soul to transact business with God.

Out of this area of conscience grow my convictions. My convictions are that human nature is basically sinful, and that man's genuine usefulness and eternal happiness are dependent upon his being made a new creature; that every man holds exclusive possession to both the privileges and responsibilities of his decision in accepting or rejecting God's redemptive love; that salvation is God's work of grace, and that he who comes to God must do so in the spirit of Augustine's hymn, which says, "In my hand no price I bring, simply to Thy cross I cling."

My convictions are that saved people are forever God's children; that the redeemed are and ought to live as learners of Christ; and that Christ personally will ultimately receive them into God's eternal world of perfection, where they will be in the complete character likeness of Christ.

My convictions are that there is a personal Devil as there is a personal God; that his method is deceit and his purpose is destruction; and that those who follow him will never see the kingdom of God.

These are some of the things I believe. I find them written in the Bible. They are the things I rejoice to preach and about which I love to sing.

I discover that Baptists overwhelmingly cherish these same beliefs. I am a Baptist—by conscience and convictions.

Why I Am A Baptist

By Joseph B. Underwood, Secretary of Promotion and Stewardship, Baptist Convention of New Mexico

I am a Baptist because of a personal experience with Christ as my Saviour. From experience I know that access to God is personal and direct. (Eph. 2:16).

I am a Baptist because experience, as well as internal and external evidences, has proved that the Bible is the Word of God, "quick and powerful, and sharper than any two-edged sword." (Hebrews 4:12a) and given by inspiration (2 Tim. 3:16; 2 Peter 1:20, 21). On the foreign mission field I came to know many people who had been saved through the reading of the Bible, without any human being to interpret its message to them. Their lives were so completely transformed that it is apparent that nothing but the Word of God and the regenerative power of the Holy Spirit could have wrought such a miracle. Moreover, in every instance, these people, whether few or many, who had been saved through the reading of the Bible and had continued to study its pages to know the teachings thereof, believed and practiced the same essential doctrines that Baptist Churches practice—and this long before they heard the name "Baptist" or were instructed by anyone save the Holy Spirit!

I know that the Bible is the Word of God—and, therefore, no individual or group has the right to alter or compromise its teachings in order to suit the convenience of men. Therefore, I am a Baptist.

I am a Baptist because I believe we should observe the New Testament pattern of church membership and polity. Church members must be regenerated and church polity must be democratic. The fact that all Christians are "sinners saved by grace," the privilege of equal and personal access to God through Christ, the fact of individual accountability to God, the gift of the Holy Spirit to every Christian, the affirmation of Christ Himself: "One is your master, even Christ, and all ye are brethren" (Matt. 23:8)—these Bible truths establish the indisputable equality of believers and, therefore, "the democracy of the saints." There can be no ecclesiastical hierarchy in a truly New Testament church. I am a Baptist because the Baptist churches practice these New Testament fundamentals.

I am a Baptist because I believe in religious liberty for all. God invites, appeals, persuades but never coerces the conscience or will of man. Since man is free to say "yes" or "no" even to God, it is emphatically clear that no individual, no ecclesiasticism, and no government has the right to compel the conscience or free will of any individual in matters of religion. (To use taxes in any form or degree to aid any religious institution or cause or for any religious purpose is tyranny—for it compels those of no religious beliefs and those of divergent beliefs to support, in one form or another, a religion in which they do not believe). Just as worship must be free and voluntary (or it is not worship!) so must contributions to religious purposes be voluntary!

I am a Baptist because I believe that Christians (including, of course, churches and denominations) must be obedient to Christ's command to preach the gospel to all people everywhere. No Christian has a right to disobey this, or any other, command. The Cooperative Program of World Missions enables me and my church to do this more fully and perfectly than any other plan yet proposed; that is, if my church shares liberally with the World Missions program of Southern Baptists.

These are a few of the basic reasons why I am a Baptist—through convictions that are the result of a personal investigation of the Bible.

Why I Am A Baptist

By Paul M. Stevens, Director, Radio and Television Commission, S.B.C., Fort Worth

I owe almost all I am or have or ever will be, to the people called Baptists and to the God who has blessed their work through the centuries.

In a little off-campus church in Clinton, Mississippi, I fell in love with the Lord Jesus. The student body and faculty of Mississippi College were directly responsible for providing the conditions and atmosphere in which this wonderful thing could happen to a wayward and lonely boy.

As the years have rolled by, I have been the beneficiary of Baptist life again and again and again. At Baptist colleges, I received my calling and education. At Baptist seminaries, I received my preparatory training. At Baptist hospitals, I have received care and treatment for my family and myself. And, at Baptist churches all over the world I have found growth and development. I am a debtor to Baptists.

As they remained true to the work of God and faithful in their contention for "the faith once delivered to the saints", certain blessings have accrued to me and to millions like me:

— I was taught that in order to be saved one must have an actual experience with Christ in forgiveness of sin and conversion — and I did.

— I was taught that the first step in serving Christ after conversion was to follow Him in beautiful baptism — and I did.

— I was taught that a Baptist accepts the Bible as the Word of God, the sole authority for faith and practice — and I have.

— I was taught that as a Baptist, I would serve best when I served Christ along with my Christian fellow-Baptists. Cooperative Christian service has been one of the greatest blessings of my life.

It has been a joyful, happy way to live — the rewards? Unmeasured! The peace? Passing understanding! The satisfaction? Deep and abiding! My debt? Unpayable!

Why I Am A Baptist

By John Jeter Hurt

Retired, Minister, Editor, College President, Atlanta

I am a Baptist because my sainted Mother brought me to Jesus. She raised ten of us, but she took time for this matter herself. I was just ten, but she called me from play to sit with her on a rustic seat that memorable October afternoon.

I am a Baptist because the thrill of that Thursday afternoon confession has lasted nearly eighty years. "I know Him whom I have believed." Others rode home in the big carriage, but I walked the short-cut way to enjoy myself alone.

I am a Baptist because I love to walk the way that Jesus walked — down — under — up again — on again. That is accepted by everybody. Like a gold coin, it is good to those who question your silver and paper money when traveling abroad. There is satisfaction when one has the best.

I like the pure democracy of a Baptist church. When Charles Evan Hughes went to Washington to take the seat of Chief Justice of our Supreme Court, he also presented himself for membership in Calvary Baptist Church. Down another aisle came a Chinaman. The pastor said appropriately, "The ground is level at the foot of the cross." The Chief Justice turned to shake hands with the fellow



DOCTRINAL LESSON—"All scripture is given by inspiration of God, and is profitable for doctrine . . ." II Timothy 3:16. (Photo by RNS)

recruit. I thrill continuously at the fellowship of these millions of Baptists. Time was when in Virginia particularly they threw dozens of Baptist preachers in the county jails for preaching without consent of the State church. They suffered, yes! But they kept on. Finally won freedom for themselves, and also for everybody else. Let us keep on keeping on!

I Am Proud To Be A Baptist

By W. A. (Slick) Green, retired pastor, Natchez

I like all denominations; I love some of them; but I am a fool about Baptists. The Negroes have a song, "I am a Baptist born and a Baptist bred, and when I am gone, there will be a Baptist dead." It is time that Baptists began glorying in the fact that we are Baptist. I give a few reasons why I am proud to be a Baptist.

I am proud to be a Baptist because of the head of the church — Jesus Christ. "And He is the head of the body, the church; . . . that in all things He might have the preeminence" (Col. 1:18). Our head is now in heaven. No living or dead man can claim to be head of a Baptist church. Jesus did not delegate to anyone the authority to be head of the church. He, and He alone, is the "head of the body, the church."

I am proud to be a Baptist because we are not Protestants. Many of the churches trace their history back to the day when they came out of the Roman Catholic church. Thank God for the day when Martin Luther took his stand and started the reformation. However, you can mark this old retired preacher's word, that the Protestant churches are now beginning a move to get together and will soon do so. Then the next step will be a move to return to Rome. As a result of this move Baptists now have their greatest opportunity to lift up Christ, and Christ alone, as the head of the church, and the only one that can and will "save unto the uttermost" them that "come unto God by Him" (Heb. 7:25). We have never protested against anybody worshipping as he pleases. We believe in the separation of church and state and will lead the fight for it until Jesus calls us home. Our country is worth fighting for. Our faith is worth fighting for.

Forty years ago I heard Dr. Lee Scarborough say, in fact, he raved back and said, "Baptists are an autonomous body." We were in Mississippi College and I asked the boy next to me, "What does that big word mean?" He answered, "I don't know either." I went to the dictionary and found the definition, "The power, right or condition of self government." I said to myself, "I am autonomous too." I am proud to be a Baptist because we believe in each member having a voice in the affairs of the church.

I am proud to be a Baptist because Baptists are growing. I heard a missionary from Brazil say, "Eighty years ago one Baptist and his wife went to Brazil as missionaries. Now there are over 1500 churches and 160,000 members in Brazil. Baptists are growing in foreign lands. Baptists are growing in America. A few years ago a young man from Natchez went as a missionary of the Home Mission Board to Grand Forks, N. D. Today there are five Southern Baptist missions in the area around the field where he serves. Thirty years ago Adams County, Miss., had one Baptist church; today there are fifteen. Baptists are growing everywhere.

We have great preachers, great schools and a great organization. As a retired preacher I feel that one of our most urgent needs is people who are great in prayer. There is much concern just now about conditions among Southern Baptists. The solution to these problems will be found on our knees. After forty-four years in the ministry I have never failed to find a solution to any problem about which I prayed. I am proud of the people called Baptists because they believe in prayer.

I Am Proud To Be A Baptist

By J. H. Kyzar, Pastor, First Baptist Church, Greenwood

I am proud of a lot of things, but I am doubly proud to be a Baptist. I became a Baptist first of all because the only church in our community was a Baptist church. So when I trusted Christ I united with that church. However as I grew older I did some studying, investigating, and weighing of facts for myself, and so came to be a Baptist because of conviction.

In this brief statement let me share with you some of the reasons why I am proud to be a Baptist, and that without discussing them at length.

I am proud to be a Baptist because of who the Baptists are. Their origin cannot be located this side of the New Testament churches. Maybe their succession cannot be traced step by step without interruption, but historians are agreed that the characteristics of New Testament Christians and of the Baptists are the same. Dr. M. O. Patterson used to say to his classes, "If a grey horse strays from his owner's barnyard you do not have to track him step by step to know that it is the same grey horse when you (Continued on Page 6)

DR. SADLER TO TEACH AT BAYLOR

Dr. George W. Sadler, distinguished theologian and Southern Baptist denominational leader for almost half a century, will join the faculty of Baylor University as Visiting Professor of Religion for the 1961 spring semester. Dr. H. T. Peacock, Religion department chairman, announces.

Dr. Sadler has been associated with the work of the Southern Baptist Foreign Mission Board for 46 years, and has crossed the Atlantic Ocean 44 times on Baptist Mission business.

He was appointed by the Southern Baptist Foreign Mission Board in 1914 to serve as a missionary to Nigeria, West Africa.

During World War I, he served with the U. S. Army in France, first as an enlisted man and later as a chaplain.

He returned to Nigeria in 1920 as head of the Baptist College and Theological Seminary in Ogbomoso, where he remained until 1932.

In 1939 the Southern Baptist Foreign Mission Board asked him, to become its secretary for Africa, Europe, and the Near East, a position he held for almost 20 years.

Last fall Dr. and Mrs. Sadler attended Nigerian independence celebrations where, as guests of the Nigerian government, they and other former missionaries were honored for their contribution to the country's development and preparation for self-government. Dr. Sadler has taught many of Nigeria's present governmental leaders.

Stewardship Body Inaugurates Work

NASHVILLE — (BP) — The Stewardship Commission of the Southern Baptist Convention began the New Year as the "baby" of denominational agencies.

In informal ceremonies here, Dr. Porter Routh, executive secretary of the S. B. C. Executive Committee, gave the commission a check for \$75,000 to launch its work.

Executive Director Merrill D. Moore of Nashville will lead the agency. Prior to Dec. 31, 1960 stewardship was a function of the Executive Committee with Moore as Secretary of Stewardship Promotion. Moore had served for over 12 years with the executive committee in this field. (He is a native Mississippian.)

The new agency was created by votes of the S. B. C. in 1959 and 1960. It will work with Cooperative Program promotion, with the Forward Program of Church Finance, and in encouraging Baptists to remember Baptist work in their wills.

Calendar of Prayer

January 23 — Harold St. Gemme, Baptist Student Director, Non-Baptist Colleges, Jackson; James Harris Cauble, Mississippi College staff.

January 24 — Roy Raddin, Holmes Associational Sunday School superintendent; J. V. McCrory, William Carey College faculty.

January 25 — Mrs. Vernon May, Winston associational WMU president; Mrs. Lee T. Crawford, Alcorn associational WMU president.

January 26 — Horace Alexander, Panola associational Training Union director; William D. Longest, Blue Mountain faculty.

January 27 — Andrew Clark, Baptist Building; Joe Haynes, Baptist Building; E. L. Howell, Baptist Building; Mrs. Frank Williamson, Baptist Building.

January 28 — V. P. Shivers, Lawrence associational Brotherhood president; E. C. Farr, Nuxcube associational clerk.

January 29 — Walter L. Blain, Wayne associational missionary; James E. Joslin, Panola associational missionary.

Let's Keep The 1961 Record Straight

By C. M. Day, Director of Temperance Work

As we look back over the year just past, and some few years immediately preceding the past year, we observe some very strange sayings and happenings concerning the many facets of the alcohol problem. Many of the sayings are biased, some untrue and some with only a germ of truth.

It can always be said that any favorable comment toward liquor and its benefits comes from those interested in and favoring its use. Interests may vary, some from the standpoint of tax relief, others for personal, business or social reasons.

It has been often quoted that help and relief come to states and municipalities from liquor tax, but this has been done oftentimes by hidden motives and interests, and without a survey being made to find out and appraise the facts. Where

such surveys have been made, proof is very abundant to the contrary.

Massachusetts Survey
For example, a survey by the State of Massachusetts reveals that tax receipts from the sale of legal liquor are only one-fourth of the cost expended in law enforcement and administration resulting from liquor traffic. California states that it costs the people of that state seven and one-half dollars for every dollar received in liquor revenue.

Florida reports that it costs the state three and one-half dollars for every one dollar collected in revenue, and Ohio places its cost at several times its gain.

Before we listen to the siren songs of the propagandists about the advantages of liquor, let's adjudge facts found by states which have legal liquor and which have made factual surveys, and in addition to these facts let's consider others which perhaps are even more worthy than the consideration of the tax issue.

The actual loss reported by these states does not consider that 55% of deaths on highways and elsewhere are caused by liquor, that 59% of all crime can be blamed on liquor, and that at least one third of all broken homes are due to liquor.

Two Mississippians Write For Training Union Publications

NASHVILLE, Tenn. 8 (BSB) — Two Mississippians have written programs for the first quarter, 1961, issues of Southern Baptist Training Union publications. They are:

Dr. B. F. Smith, chairman of the division of religion and philosophy, Carey College, Hattiesburg, who has written young people's programs; and Mrs. Chester L. Quarles, primary leader in Jackson's Ridgecrest Baptist Church, who has written primary programs.

Some 63 persons in 14 states were assigned the task of preparing Training Union curriculum materials during the current quarter. The Baptist writers work under the direction of Baptist editors employed by the Board.

David Stockstill Succumbs To Heart Attack

NEW ORLEANS, La. — A forty-six year old theological student, David Hollin Stockstill, Sr., suffered a heart attack and died shortly after noon Thursday while attending class at New Orleans seminary.

Mr. Stockstill, a native of Picayune, Miss., was a first year student in the School of Theology of the seminary. He was stricken about a year ago with an attack and had been under a doctor's care.

A twin brother, Hollis D. Stockstill, suffered a heart attack and died in September, 1960.

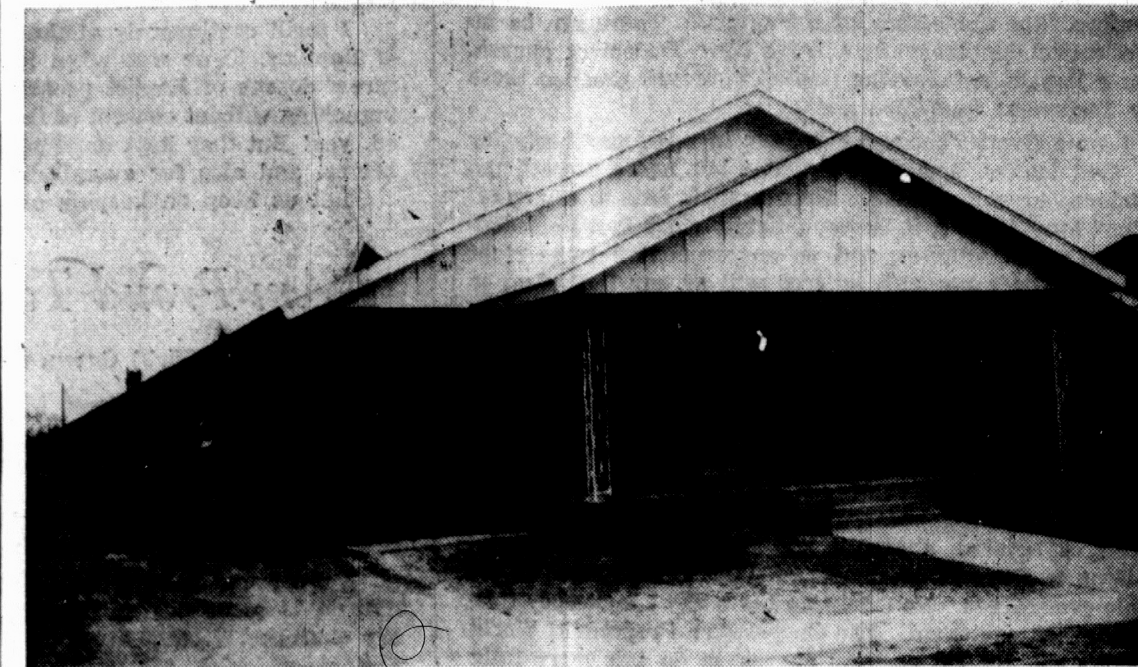
Before entering the ministry, Mr. Stockstill was engaged in the construction business and served as a building superintendent in New Orleans.

Mr. Stockstill served as pastor of the Mount Olive Baptist Church, Bogalusa, La.; Live Oak Baptist Church, Covington, La., and the Cedar Point Baptist Church, Bay St. Louis, Miss.

Resided in Picayune
While attending class at the seminary he lived with a sister, Mrs. Eddie Moore, New Orleans. He resided in Picayune where he taught a men's Sunday School class at the New Palestine Baptist Church. Mr. Stockstill is survived by his widow, the former Miss Doris Fleming; two sons, David Hollin and Steven Ray; one daughter, Glenda Dianne; his mother, Mrs. Annie Watts Stockstill, and five brothers: Julius, Zelius, Herman, Henry, and Arthur Stockstill, all of Picayune.



PARTICIPANTS in the dedication and formal opening of the Hinds Baptist Negro Center, Jackson, are shown above, left to right: Dr. J. Clark Hensley, Superintendent of Missions, Hinds Association; Dr. W. P. Davis, State Secretary, Department of Negro Work; Dr. Guy Bellamy, Secretary, Negro Work Department, Home Mission Board; Mrs. Wilburn Buckley, Chairman, Board of Control; Dr. W. Douglas Huggins, pastor, First Church, Jackson; Dr. Victor Glass, Associate Secretary, Department of Work with National Baptists, Home Mission Board.



HINDS BAPTIST CENTER—On January 8-9, the new Hinds Baptist Negro Center, formerly known as "The Children's Nook," was dedicated and formally opened. The new building, pictured above, is located at 232 East Bell Street, Jackson.

Hinds Baptist Center Officially Opens

The new Hinds Baptist Negro Center (formerly known as "The Children's Nook," which was organized to provide day care for Negro children, nursery and kindergarten ages) was dedicated and formally opened on January 8 and 9.

Located at 232 East Bell, Jackson, the Center is sponsored by the Hinds County Baptist Association, Dr. J. Clark Hensley, Superintendent of Missions, and by the Home Mission Board of the Southern Baptist Convention through the Department of Negro Work, Mississippi Baptist Convention Board, Dr. Wm. P. Davis, Secretary.

The building is owned by Hinds County Baptist Association, Inc., T. Cooper Walton, Moderator, and Mrs. Wilburn Buckley, Chairman of the Board of Control.

Dr. Clark Hensley presided at the service of dedication on January 8. Mrs. Wilburn Buckley made the presentation of the building, and Dr. Wm. P. Davis was in charge of the dedication. Dr. Douglas Huggins led the dedicatory prayer. Dr. Guy Bellamy delivered the special message. (Dr. Victor Glass brought the special message on January 9.)

The cost of the building and equipment for the new Hinds Baptist Center amounted to

\$65,000. Of this, \$25,000 was paid for by the Annie Armstrong Offering, \$24,000 was financed by Hinds County, and \$12,500 had been previously contributed by Hinds County Baptists. Thus, \$3,500 is needed to finish paying for the Center and its equipment.

January 22 has been designated as Hinds Baptist Center Day, with a \$3,500 goal set for the churches of Hinds Association, in an effort to complete payment for the equipment of the new building.

Program personnel include James Landes, pastor, First church, Wichita Falls, Tex.; Robert E. Naylor, seminary president; Gomer R. Lesch, public relations consultant, Sunday School Board, Nashville, Tenn.; Merrill J. Moore, executive secretary, Stewardship Commission; and others.

Topics of interest to be discussed include: "Psychological Factors in the Administrative Process," "Deacons: Ministers and Administrators," "A Theology of Church Administration," "The Church Office: The Administration and Public Relations Center," "Person to Person Supervision," and related subjects.

Southwestern faculty who will be participating include Ralph Churchill, Robert Burton, Joe Ann Shelton, Joe Davis Heacock, Gracie Knowlton, R. Othel Feather, James C. McKinney, Franklin Segler, Phillip Briggs, John Drakeford.

All sessions will be held in the chapel of Price Hall. No registration fee will be required. Additional information may be received from Dr. Lee H. McCoy, Box 22,000, Fort Worth 15.

Church Administration Conference To Convene At Southwestern

FORT WORTH, Tex. — Problems which confront church administrators will be analyzed and their solutions sought at the Church Administration Conference convening on the campus of Southwestern Seminary Mar. 6-8.

Sponsored by the Church Administration Department of the seminary's School of Religious Education, the conference will feature outstanding authorities in the field of church administration.

Program personnel include James Landes, pastor, First church, Wichita Falls, Tex.; Robert E. Naylor, seminary president; Gomer R. Lesch, public relations consultant, Sunday School Board, Nashville, Tenn.; Merrill J. Moore, executive secretary, Stewardship Commission; and others.

Topics of interest to be discussed include: "Psychological Factors in the Administrative Process," "Deacons: Ministers and Administrators," "A Theology of Church Administration," "The Church Office: The Administration and Public Relations Center," "Person to Person Supervision," and related subjects.

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Texas Men Call For Sunday Observance

DALLAS —(BP)—More than 6,200 letters from the Texas Baptist Brotherhood Department to Texas pastors and laymen have urged Baptist businessmen to close their stores on Sunday.

The letters stated that "the increasing number of business establishments remaining open on Sundays will definitely decrease spiritual interests and weaken the moral standards of our nation."

Signed by L. H. Tapscott, secretary of the Brotherhood Department of the Baptist General Convention of Texas, the letters were sent in response to a request by the Texas Baptist Brotherhood executive committee.

The letters requested that

the presidents of Brotherhood organizations in some 2,300 Baptist churches across the state confer with their pastors about the matter and to "do whatever seems wise and practical to call attention to Sunday observance among the people of your community."

Suggestions made

Several suggestions endorsed by the State Brotherhood Executive Committee were listed in the letter, including proposals for men who own their own businesses to close their stores on Sundays, for others to eat at home on Sundays, to buy gasoline, groceries, etc., on other days of the week, and to trade with merchants who close on Sundays.

On Being Baptist - - -

(Continued from Page 5)

find him." There is trustworthy evidence enough to satisfy me, and to make me justly proud to be one of such a group.

I am proud to be a Baptist because Baptists believe that the Bible is the inspired Word of God, and therefore is completely sufficient as the only necessary guide in all faith and practice. Sufficient without the aid of creed, decree, or any explanation except that of the Holy Spirit. I have heard Dr. A. T. Robertson say half facetiously, "Give a man anew heart and a New Testament, and he will become a Baptist." There is one living in Mississippi now who was converted with no help but the New Testament and the Holy Spirit to guide him, who exclaimed when he learned what Baptists believe, "You Baptists believe like I do!" The Bible is both trustworthy and sufficient and I am proud to be one of those who believe that it is.

I am proud to be a Baptist because Baptists believe that every soul is capable of dealing with God directly for himself without the aid of any "middle man," or go-between. Some of us heard Dr. John R. Sampey say repeatedly, "Every soul is capable of doing business with God for himself." This means soul liberty indeed, and is perhaps the most distinctive characteristic of Baptists. It means freedom to choose, freedom in reading and interpreting the Bible, freedom to trust Christ or not, to worship or not, to serve Him or not. "For there is one God, one mediator also between God and men, himself man, Christ Jesus." Christ then is man's way to God, and God's way to man, and no other go-between is needed.

I am proud to be a Baptist further because they are a democratic people. Each member of a Baptist church is equal to every other member so far as voice and vote are concerned in planning and determining the plans and work of the church of which they are a part. There is no recognized head of a Baptist church except Christ, and no one to guide its affairs except the Holy Spirit. This means much to me, and I am proud to be a part of such a democratic fellowship.

These are only some of the reasons why I am proud to be a Baptist; I could give others, but why multiply them? Let it be enough to say I am indeed proud to be a Baptist.

State Evangelistic Conference GULFSHORE ASSEMBLY February 6-8

Those desiring to stay at Gulfshore should write now for reservations to Arthur L. Nelson, Director of Mississippi Baptist Assemblies, Pass Christian, Miss. Rates are listed below:

	Per Person
	Per Day
Barracks—air cooled—bunk beds, single	\$ 3.50 ea.
Hotel—Bath on hall—air conditioned—Bunk beds, single (4 persons in room)	4.50 ea.
Private bath — air conditioned—double beds (2 in room)	6.00 ea.
	(3 persons in room) 5.50 ea.
	(4 persons in room) 5.00 ea.
Room without meals	
Barracks air cooled	1.00 ea.
Hotel	
Bath on hall—air conditioned	2.00 ea.
Private bath—air conditioned	
	(2 persons per room) 3.50 ea.
	(3 persons per room) 3.00 ea.
	(4 persons per room) 2.50 ea.
Meals without room	
Breakfast	.75
Lunch	1.25
Dinner	1.25
Total	3.25

No charge for infants under two years of age (baby cribs available)
Children three to eight years, one-half price

Registration begins at 2:00 P. M., Monday, Feb. 6, 1961
First Meal Supper, Monday
Last Meal Lunch, Wednesday

Several of the nearby motels on the Coast are listed below. Those desiring to stay at one of them may write directly to the motel of their choice:

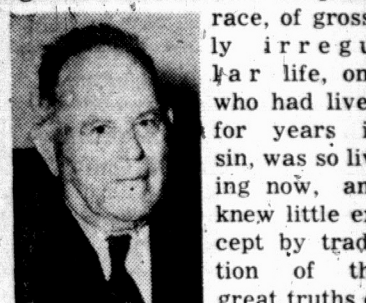
	Single	Double
Catalina Motel (Pass Christian)	5.00	6.50-7.50
Holiday Inn (Long Beach)	8.00	10.00
Gulf Palms Court (Pass Christian)	6.00	8.00
Gulf View Motel (Long Beach)	6.00	7.00
Miramar Hotel (Pass Christian)	4.00	4.00

Most of the motels allow slightly lower rates per person when three or more occupy the same room.

"Can"

By Dr. L. Bracey Campbell.

Scripture Text: John 4.
INTRODUCTION. Try to imagine a greater contrast than that between the chapter and character we had for study last Sunday and that we have for today. Then it was chapter three, known as the "Nicodemus Chapter," with the cultured and exemplary gentleman and learned rabbi, scrupulous ceremonialist, exact observer of the law. Today we find our Lord in conversation with an ignorant woman of a despised



the Old Testament.

1. SETTING THE STAGE

Jesus and His disciples. His peripatetic school, were on their way from Judea up-river to Galilee. Their most direct road led through Samaria, though most Jews making this journey did not travel this road, because this way led through the land of the despised Samaritans. "Now was n't that a loony thing to do. To cross Jordan twice, once on the east side, thence along northward road, and back to the west side into Galilee after the despised land of Samaria had been by-passed?" Softly, moment! There are two neighboring and rival towns in Mississippi, in my dear Mississippi Delta, on the edge of one which was "Nigger Town." one of these two towns consolidated county high school was to be located. The people in the upper town said, "We are not going to send our children through nigger town to the other town," and the citizens of the lower town said, "We are not going to send our children through

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Presents situations in Jesus' when he clearly revealed himself. (26b) \$1.

THE HEAVENLY GUEST
by H. E. Dana
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by Millard A. Jenkins
Forceful messages give ideas for "special days" programs. (26b) \$1.

"FOLLOW THOU ME"
by George W. Truett
Deals with problems and situations that face modern men. (26b) \$1.

SERMONS IN OUTLINE
by J. O. Williams
Listed by subject are 95 sermons in outline. (26b) \$1.

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THE FRESHMAN BSU Council of Blue Mountain College shown L. to R., front row: Virginia Bingham, Tupelo, Christian Citizenship Chm.; Lelia Langston, Jackson, Pres.; Leta Horan, McGehee, Ark., Music Chm.; Elaine Hopkins, Memphis, T. U. Director; Mary Belle Howell, Marks, Interfaith Chm.; and Barbara Jett, Moberly, Mo., Devotional Chp. Second row, left to right: Lynn Middleton, West Point, Enlistment Chm.; Gwen Wooten, Brookhaven, Librarian; Iris Sproles, Minter City, Sec'y.; Betty Jobe, Memphis, Life Service Pres.; and Mildred Davis, Benton, Missions Chm. Third row, left to right: Mary Kay Parker, New Albany, Local Representative; Betty Gunn, Pensacola, Fla., YWA Pres.; Dixie Robbins, New Orleans, La., Student Center Chm.; Mary Ann Milne, Newport News, Va., Publicity Chm.; and Edna Hannah, Sturgis, Stewardship Chm. Fourth row, left to right: Miss Rita Duke, Student Director; Ginger Milflin, Georgetown, Ky., Social Chm.; and Lynn Black, Orlando, Fla., Sunday School Supt. Not pictured is Mary Denny, Monticello, Ky., Vice-Pres.

TOWN AND COUNTRY LEADERS MEET AT STATE UNIVERSITY

The thirteenth annual Institute for Town and Country Church Leaders held at Mississippi State University January 9-11, featured Rev. James W. Sells of Atlanta, Ga.

Dr. Sells spoke on "Smokestacks and Steeples," the theme of the institute this year.

Dr. Sells is executive secretary of the Southeastern Jurisdictional Council of the Methodist Church.

For the past 15 years, he has been rural church editor of "The Progressive Farmer." Before moving to Atlanta 15 years ago, he had been a Methodist pastor in Mississippi for 20 years.

2,185 Converted In Hong Kong

HONG KONG — (BWA) — "Saved by His power divine," rejoiced 4,000 persons in song at the closing rally of the recent evangelistic crusade conducted by the Hong Kong Baptist Association. Pastor H. C. Au-Yang, general secretary. A total of 2,185 persons professed faith in Christ during the two weeks.

The crusade opened and closed with mass rallies, each drawing more than 4,000 persons. For the two intervening weeks churches sponsored services in selected locations within the ten districts into which Hong Kong was divided and in neighboring Macao. Special meetings were also held in the two Baptist high schools and Hong Kong Baptist College. Aggregate attendance reached more than 30,000.

We have all the opposition to the work of our Lord by the world, the flesh, and the devil; but we also have all the promises of the presence of Christ, the Word of God, and the power of the Holy Spirit. Robert E. Beaty, missionary to Southern Rhodesia.

—DEVOTIONAL— 'If Ye Keep My Commandments'

By Dr. Foy Rogers, Secretary, Cooperative Missions Department

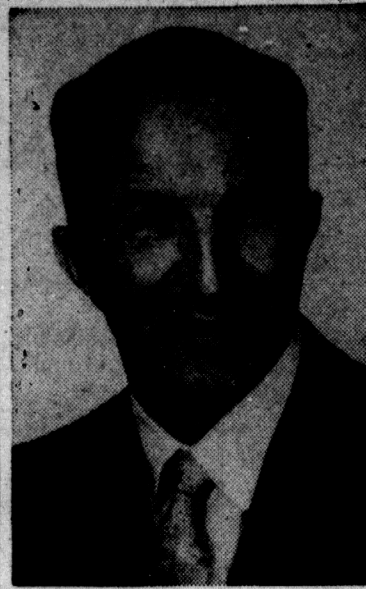
How can we know that we know Christ? We are assured that we know Christ if we keep His commandments. In I John 2:3 we read: "And hereby we do know that we know Him, if we keep His commandments." In the nineteenth verse of the same chapter we are told: "They went out from us, but they were not of us; for if they had been of us they would not have continued with us; but they went out that they might be made manifest that they were not all of us." Thus, according to this passage any person who knows Christ will strive to obey Him. We also find that Paul spoke of the constraining power of the love of Christ. The commandments of Christ have to do with many areas of life.

Love For The Father
He spoke of love. He expects His children to love the Father with all their being. Every day of our lives should be lived in such a way that the world would know that we love God.

He also expects His children to love one another. "This is my commandment, That ye love one another as I have loved you." — John 15: 12. To some degree in every church and to a large degree in some churches, love among the membership is lacking. Jesus spoke more about His disciples loving one another than He did about their loving the world. Jesus knew that if His disciples sincerely loved each other the world would be attracted to them.

Love For Neighbors
Another area of love includes love for our neighbors. In this day of transition from country to city and agriculture to industrialization, we must never forget to love our neighbors. Only God knows how many people in our state die physically and spiritually each year simply because we fail to heed the command of Jesus to love our neighbors. The early church met in homes to worship. A program called "Family Fellowship" is being promoted and it seems to be very similar to the early church worship services and would contribute to neighborly love.

Love For The World
Jesus has a great deal to say to His disciples about missions, as in Matt. 28: 19-20; Acts 1: 8 and others. He knew that the individual or institution that thinks only of its immediate surroundings will never grow. A few months ago a good deacon told me that his church could find a place to use the 40% of his church's total budget, which goes to the Cooperative Program, but his church would dry up. This man knew the truth about missions. Many blessings of God are withheld from churches and individuals simply because they cannot see a need beyond their immediate community. The Dead Sea near Jerusalem receives water from several sources, but there is no outlet for the water except through evaporation. Is it any wonder that no living organisms are found there? So a church or individual who receives but never disburses is lifeless.



Rev. Eugene L. Roberts

D'LO CALLS NEW PASTOR

Rev. Eugene L. Roberts assumed the pastorate of D'Lo Church on Sunday, January 1. The new pastor came to D'Lo from Arrowood Church, Meridian, and has also held pastorates at Suttle, Ala., Uniontown, Ala., and Louise, Tex. He is an experienced evangelistic singer. He was born in Birmingham and was reared in Jefferson County, Ala., where he attended elementary and high school. His education includes two years at Clark College, an A. B. degree from Mississippi College, a B. D. degree from New Orleans Seminary, and one year graduate work.

Mrs. Roberts, the former Willie Mae Malitz, is a native of Sealy, Texas, and has resided in Houston and Galveston where she attended school. She has had two years training at New Orleans Seminary. They have three children, Ruth, 11 years old, Leonard, 8, and David, 5.

DALLAS — (BP) — Expansion programs totaling \$800,000 have been approved for four branches of Buckner Benevolence by the Buckner Board of Trustees. Buckner Orphans Home here, largest institution of its kind in the world, will get a \$200,000 field house and other facilities for recreation and physical education, plus a new dormitory.

Plans Laid For Alcohol Studies

Final plans are being made for the community-wide School of Alcohol Studies to be held in Greenwood February 20 — February 23, Mrs. Bobby Baker, Chairman of the Planning Committee, announced.

Rev. James S. Conner is Executive Secretary of the Mississippi Church Council for Alcohol Education, which will sponsor the school.

The school will meet for two fifty-minute periods each of four nights, Feb. 20-23, and will feature the use of films, charts, recent literature, and open discussion within the group itself.

MENDENHALL
Plans are underway to hold a community-wide School of Alcohol Studies in Mendenhall. Details were announced by Mrs. James W. Holston, Chairman of the Planning Committee.

BRIAR HILL TO DEDICATE NEW ANNEX

On January 29, at 2:30 p. m. Briar Hill Church in Rankin County will hold special dedication services for their new educational annex, which was completed in December, 1960.

The new building contains a recreation hall, kitchenette, two restrooms, and upstairs, there are three Sunday School rooms. The building is fully equipped, and both the building and equipment are completely paid for.

Last year a new baptistry was added at Briar Hill. Rev. Benton Preston is in his third year as pastor of the church.

First, Booneville Ordains Deacons

On Sunday afternoon January 8, First Church, Booneville ordained six deacons: Kimble Bolen, Sr., J. E. Deaton, Lex Houston, Hubert McDaniel, Harold Prichard and Carmon Walden.

Rev. D. L. Hill, Corinth, preached the ordination sermon; T. F. Grubbs gave the charge to the deacons; Rev. Ollie Bryant gave the charge to the church; Rev. Bob Hunt led the ordination prayer.

Byram Church Ordains Preacher

Rev. William Patrick was ordained to the Gospel Ministry January 8 by Byram Church.

The pastor, Rev. Henry Bennett, brought the ordination message. O'Neil Giles prayed the ordination prayer, and Finley Evans presented the Bible. Rev. Patrick will serve the Thornhill Church, Rankin County.



DONALD HAKKEL was licensed to preach by First Church, Vardaman, and has been supplying pulpits in Calhoun County. He plans to enter college in September. Others licensed and ordained by the Vardaman Church recently are Rev. Finley Evans, a student at Mississippi College, and Emmerson Tedder Jr., a student at Clarke College. Rev. C. E. James is pastor of the Vardaman church.

Church Council Holds Meeting

Rev. J. Melvin Jones, Pastor of First Methodist Church, Gulfport, was reelected President of the Mississippi Church Council for Alcohol Education at its fourteenth Annual Meeting, held Thursday, January 5, at Galloway Memorial Methodist Church in Jackson.

Major features of the one-day meeting included an address on "The Church's Role in the Prevention and Treatment of Alcoholism" by Dr. E. A. Verdery, Chaplain of the Georgia Baptist Hospital, Atlanta, and a report from the Committee on Finance and Budget, Rev. Carey Cox, Chairman.



Rev. Lee Hudson

Accepts Arrowood

Rev. Lee Hudson resigned Immanuel Church, Columbus, effective January 15, to become pastor of Arrowood Church, Meridian.

"It has been my joy to see the Lord work in a marvelous way these 4 years and 5 months while being the pastor of this splendid Church, Immanuel. All the good things that have been done have been His doings and it was glorious and wonderful to our eyes and hearts, and certainly, we give Him the praise and honor for what has been accomplished," says Rev. Hudson.



OFFICERS ELECTED TO SERVE the Ministerial Association of Clarke College, for the year 1961 were presented at a recent banquet which was held in the college dining hall. Reading left to right the men named are William T. Webb, Maccllesfield, N. C., President; Winfred Ray Hill, Meridian, Secretary; Roy Marshall, Corinth, Vice-Pres.; Seth W. Mitchell, Eupora, and Charles Martin, Selma, Ala., Directors of the Jail Mission; William W. Wyrick, Jr., Selma, Ala., Chairman of Benevolent Committee; Robert Howard, Pascagoula, Chairman of Program Committee. Not shown in picture are Louis Scott, Spring Hill, Ala., Treasurer, and William Wimbs, Slatton, song leader.

Mexican Mission Dedicated

The Baptist Mexican Mission, Shelby, Bolivar County, was dedicated Sunday afternoon December 11, 1960. Rev. Benjamin Burgos is pastor. The mission serves the Mexicans who live in the Delta area.

Buck Ming, deacon of First Church, Shelby, and son of a charter member, donated the land for the mission. The Mexicans joined with laymen from Bolivar and Sunflower Association in building the church. A. H. Hardy, deacon of First Church, Shelby built and donated the altar. A Cleveland church, Providence, gave the seats. J. R. McKinney, local welding shop owner-operator, connected the lines for the gas heating system. Mrs. Charles Gladden, sister of Mr. Ming, and an artist, painted and gave the replica painting of the Head of Christ for the sanctuary.

Rev. Burgos and his daughter, an artist, stained the windows. Rev. Burgos' son, David, a student in Shelby High School, hopes to prepare for the ministry.

Rev. Judson Glenn, pastor of Providence Church, and Rev. Bradley Pope, pastor of Shelby, First Church, were on the dedication program, together with Bro. Burgos and Rev. Leon Emery, Supt. of Missions of Bolivar Co., who preached the dedicatory sermon.

Memorial donations have been made through the Shelby Church for the building fund, and the Bolivar County Association has given monthly donations. Shelby Church and Providence Church continue to include the Mexican Mission in their budgets.

The choir, robed in white, sang hymns in Spanish. Rev. Burgos broadcasts a Spanish sermon each Sunday over a radio station at Cleveland. The Sunday school lessons are obtained through the El Paso publishing house, which is supported by Southern Baptists.

Each Christmas, the W. M. S. of Shelby, First Church furnishes toys and candy for a Christmas tree at the Mission. This year, the Committee was composed of Mrs. W. A. Doolittle and Mrs. A. H. Hardy, and Mrs. Max Bramucchi. Assisted by Mr. Hardy, they delivered 50 packages containing candy, nuts, toys, fruit to Rev. Burgos, who held the Christmas tree program on Christmas Eve. Two Baptist laymen, M. T. Pritchett and James Chow, donated candy and fruit from their stores to be included in the packages.

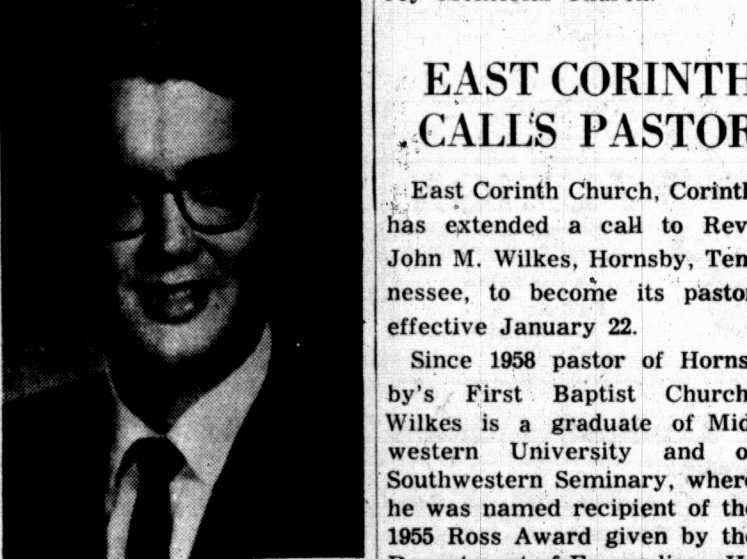
Tippah County Schedules First Associational Evangelism Clinic

Tippah County Baptists have scheduled for the first time an Associational Evangelism Clinic, to be held next Monday night, January 23, at Lowrey Memorial Church, Blue Mountain, at 7:00 P.M.

Special conferences will be held for each of the following groups to discuss their place in the church's evangelistic program: Pastors, Deacons, Sunday School Superintendents, Training Union Directors, Brotherhood Presidents, Song Leaders, and Church Clerks and Treasurers.

The inspirational speaker of the evening will be Rev. Harry K. Phillips, Walnut, who has just become the new joint Associational Missionary for Benton and Tippah Associations.

Tippah County Baptists are laying plans for an extensive county-wide Baptist Simultaneous Revival Crusade, April 2-16. Every Baptist church in the county is being encouraged to schedule a Spring Revival for either or both of those weeks in April. Plans include county-wide publicity for the "Baptist Revivals" and a series of fellowship breakfast clinics for pastors and evangelists during the revivals, reports Rev. Norman S. Deaton, Chairman of Evangelism for the Association, and pastor of Lowrey Memorial Church.



ROBERT A. WATTS, a native of Marshall, Tex., resigned as minister of education at Nashville's Eastland Baptist Church to accept the newly created position of co-ordinator of family life curriculum in the Sunday School Board's Family Life Department. Before going to Eastland Church in February he had served churches in Columbus and Grand Prairie, Tex.

gos, who held the Christmas tree program on Christmas Eve. Two Baptist laymen, M. T. Pritchett and James Chow, donated candy and fruit from their stores to be included in the packages.

EAST CORINTH CALLS PASTOR

East Corinth Church, Corinth has extended a call to Rev. John M. Wilkes, Hornsby, Tennessee, to become its pastor effective January 22.

Since 1958 pastor of Hornsby's First Baptist Church, Wilkes is a graduate of Midwestern University and of Southwestern Seminary, where he was named recipient of the 1955 Ross Award given by the Department of Evangelism. He also has served as Youth Director at Tate Springs Church, Arlington, Texas; director of drama and recreation for the Tarrant (Fort Worth) Association of Evangelists; and as a student Home Mission Board worker in Oregon-Washington.

He is married to the former Doyleene Currin of Kilgore, Texas. Mrs. Wilkes, a graduate of Baylor and Southwestern Seminary, has served with the Home Mission Board and with the Training Union department of the Texas Baptist Convention. They and their two children will reside in the church parsonage at 1407 E. Third, Corinth.



Glaze

Wells

To Graduate At Southern Seminary

Southern Seminary, Louisville, will award 115 degrees during graduation exercises on January 24. Students from 22 states will be presented their degrees from the Schools of Theology, Church Music, and Religious Education.

Included on the list are nine Doctor of Theology degrees; nine Master of Theology; 15 Master of Religious Education; one Diploma of Religious Education; six Bachelor of Sacred Music; eight Bachelor of Church Music; two Bachelor of Theology; 65 Bachelor of Divinity.

Graduates from Mississippi include Andrew J. Glaze, Jr., Pelahatchie, who will receive the Th. D. degree, and Carl Pierson Wells, Jr., New Hebron, who will receive the M. R. E. degree.

Coggin To Speak At N. O. Seminary

NEW ORLEANS, La. — Spiritual Emphasis Week speaker at New Orleans Seminary Jan. 24-27 will be Dr. James E. Coggin, Pastor of the Travis Avenue Baptist Church, Ft. Worth.

Dr. Coggin will deliver four major inspirational addresses Tuesday through Friday mornings and Wednesday evening in the women's and men's residence halls, respectively, and will confer privately with seminary students Tuesday through Thursday afternoons.

NEW YORK — (BP) — Baptists in Russia have been described in a diary of a convinced atheist, printed in both communist and Catholic papers.

The Commonweal, a Roman Catholic publication in New York, has printed an article picked up from a Catholic bi-weekly, which in turn translated it from an article in Youngest, a communist magazine.

Sunday Laws Opposed

ALBUQUERQUE, N. M. — (RNS) — The Baptist New Mexican has taken an editorial stand against the enactment of laws closing all businesses on Sunday and has also deplored boycotts against firms which remain open. At the same time it protested the commercialization of Sunday.

If people would buy the items they need during the week, they would make it less profitable for businesses to operate on Sunday, the editorial in the Baptist publication said.

When laws are enacted, they apply to all people, it observed. The editorial questioned whether it would be right to require Seventh-day Adventists or Jewish businessmen to close on Sunday, which is not a special day of worship for them.

Deplores Houston Action
"We are aware that the fact Sunday has become such an important business day has taken its toll in the spiritual life of the people," the editorial stated.

"We deplore the fact that Houston ministerial groups asked for boycotts against businesses which remain open on Sundays," it continued. "At the same time we do not think we are inconsistent to say we believe it would be a better day for Christianity and for the world if Christian people did their buying on one other day. If staying open for business on Sunday ever becomes an unprofitable thing, there won't be so much of it."

BAYLOR HIKES TUITION, SETS ENTRY TESTS

WACO, Tex. — (BP) — Baylor University trustees have approved a three point policy change aimed at improving the scholastic quality of the world's largest Baptist university.

The trustees (1) raised Baylor's tuition rate from \$16.50 to \$20 per semester hour, (2)

The action was in keeping with a trend among institutions of higher learning concerned with boosting academic standards, the trustees said.

The tuition hike will raise average costs of \$495 a year to an average of \$600 per year. The increase will be effective in September of 1961.

Cite Low Tuition
Baylor surveyed tuition at other private universities and (Continued on Page 2)

N. C. Baptists Plan Special School Meeting

RALEIGH, N. C. — (BP) — North Carolina Baptists have picked May 4 for their special convention to discuss a \$45 million fund-raising program for Baptist higher education.

The general board of the Baptist State Convention said it will convene at Greensboro for a one-day special session. The fund-raising proposal will be the only matter on the agenda.

The money would be distributed among the seven Baptist colleges operated by the state convention. Baptist Student Union would receive \$1 million for student centers. (Continued on Page 2)